

A DEFENCE
OF THE LAWFVL
CALLING OF THE MINISTERS
OF REFORMED CHVRCHES, AGAINST
THE CAVILLATIONS OF ROMANISTS.

Whereto is subjoined,
AN EPISTLE TO A RECVSANT, FOR
CLEARING AND MAINTAINING SOME POINTS
of the former treatise of defence, challenged by
A Roman Elymas Bar-Iesus-it.

WITH A SHORT DISCOVERY OF THE ADVERSARIE
his dottage in his impertinent and rediculously deceitfull demands.

BY
PATRIK FORBES, of Coirfe.

Read ye never in the Scriptures, the stone which the builders refused,
the same is made the head of the corner? This was the Lords doing,
and it is mervelious in our eies, *Math. 21. 42.*



Printed at Middelburch, by Richard Schilders, dwelling in the
langen Delft, at the signe of the Olyphant.

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REPORT
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THE STATE OF NEW YORK
OFFICE OF THE ATTORNEY GENERAL

TO THE RIGHT
WORSHIPFUL MY
 TENDER KINSMAN AND DEARE
 BROTHER IN CHRIST, *WILLIAM*
 STRACHIN, OF TIPPERTIE, GRACE

and peace in our Lord Iesus Christ.



RIGHT Worshipfull and dearely be-
 loved both in the flesh & in the Lord,
 when, not long agoe, your love led
 you to come and visit me, I was, vpon
 the occasion even then offered, a pen-
 ning of this little piece : whereof you
 craving earnestly, at that time, a copy, and having, there-
 with told me how you had left my tender kinsman and
 your owne faithfull friend Maister *Thomas Michel* Mi-
 nister of the Gospel of Christ, lying sick of an ague: I co-
 venanted with you, that, with the first, who from you
 should bring me assurance of his cōvalescing, you shuld
 in recompence of so good tidings, report a copy heere-
 of. Which accordingly, God to him, you to me, and I to
 you performed. And whereof you had then a hastelie
 catched copy, I now send you the principall : and, so, I
 doe send it, as dedicated to your name. that whither so-
 ever it shall happen to come, yea if possibly it may besal
 any so farre to fansie it, as, by print, to publish it to the
 world, yet it may alwayes cary with it this frontepiece,
 for a monument of our mutuall affection, & that singu-
 lar regard I have you in : not onely for our conjunction
 in blood, and these many courtesies and kindly offices

A 2 whereof

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THE EPISTLE

whereof you wearie not to hold me still more and more your debtor: but, much more, for these rare christiā virtues, which, in you, are so much the more cōmendable, as, vailed vnder sweet and christiā modestie, and, in singlenes eying God, and carefully attending on a good cōscience, they never were curious, either to be known of men, or to currie the applause of the world. Albeit I very well know, that your sincere heart towards God, & constant care of walking christiāly with all men, have bred you both the losse of great carnal, and yet but carnal friends, and also, many apparant worldly disadvantages. In all which losse, your incōparable commoditie is both huge, in the purchase of that one thing which only is to be sought for, and also, passing praise worthy: in that neither any break of duetie to the one, neither any errour of iudgement, or defect of prudent and diligent endeavour, in the other, but a free choise of mind, to forgoe willingly, what you could have easilie either holden or acquired, if you would, but therefore would not for that, in conscience, you ought not, hath made you to count light of such thinges, as the men of this world, madly running after, doe lose both them selves and all these things also: and yet heerein the Lord hath dealt so indulgently with you, as you cannot, but, to the praise of his goodnes and truth, acknowledge the verity of his promise, in a hundreth fold gain, euen in this lyfe. When the other yeare, I was dwelling by you, and, so, was delighted with that sweet conversation and happy fellowshippe, which I can never record but both with regret and ioy, you remēber, that, one day, Maister *Thomas Michel* brought *Iohn Fraser* his chalenge to the Ministers of Scotland: which, albeit some yeares ere then, it had bene abroad in our countrie, yet I had never seen
nor

DEDICATORIE.

nor heard of, before that time: And, after I had read it, he told me how greatly our countre-Papists did glorie thereof: And, that so much the more as it had receaved no answer: they imputing that to the strength of their owne, and imbecillitie of our cause: he willed me to consider if it were not expedient to say something thereto; I answered him then, that they had not great matter of insulting, for any stufte which was in that treatise: whereto to make any answer it were but to maintain an endles iangling with men who would never be ashamed to reponer vnto vs one and the same, a hundred times, recocted crambe: that nothing was in him which our men had not often answered: besides, that, whatsoever might have bene done at the first outcoming thereof, yet now when it was stale, and the author departed this life, any particular answer should appeare vaine. But, as for the matter specially disputed by him, I was about to publish my commentarie vpon the Revelation: whereby I hoped all equitable and iudicious Readers should find themselves satisfied of all such doubtes, as by his sophistical discourse might arise even to the most simple readers thereof: loving much rather thus to maintain truth, then by contention of disputation. which manner the Church of God hath not, neither mind I for any Thraisonik braggs of our aduersaries to alter this resolution: though even a litle before your last visitation of me, some copies of a new treatise of theirs (inscribed *a litle treatise of the Protestants profane calling, wherein is proved how they have no true Pastours, and consequently no true Church at all*) sparsed here in this part of the countie (the chiefe stage of their peirt pride) with insolent & high boasting, have thus farre in holy indignation caried me, as, in defence of our callings to pen these few pages. not, particularly

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to meet that their treatise, but generally, to reſell both it, & whatſoever thing els of any apparant weight (in that argument) alledged by any other. I ſee particular cōteſting loving to cleare points but not to plead with perſons: and liking to edifie all, but loathing to ſcold with any. Albeit, ſo, I might more clearly diſcover the childiſh and ridiculous ignorāce of whoſoever is the author of that litle treatiſe, and expōne him more delightful to the Readers deriſion. but neither deſire I ſo to dally: & I know that a Brother, before me hath vndertaken the taſke to tread him & overturne him in his owne traces. This, truly, I muſt ſay, that, though in neither of the two either the firſt challenge or this late litle treatiſe, there be any ſuch thing, as may trouble the reſolution of any meanly ſtayed mind: yet the laſt, for any apparant ſhew of ſkill; cometh as far ſhort of the other, as he is, other-ways; equall with him in high boaiſting and preſumptuous promiſing of wonders, but performing nothing at all. Receave then my dear brother, this little piece of my paines, wherein, and in ought that is mine, you may juſtly claime a ſpecial intereſt, and receave it for a token of upright love, as I maintain a juſt cauſe: and howbeit that either for qualitie or quantitie it bee farre vnequall to the certain truth and great worthines of the matter: Yet, ſhal it, I hope, affoord you an anſwere heereafter to any who diſdainfully inſulting would aſke, what ſay you Maſters for your callings: and to bee as good as your word once given, that, vpon covenant the demands would read it, You ſhould find an anſwer to that wherein they think vs put to non plus, The grace of our Lord I E S V S C H R I S T be with you.

Your kinsman and loving Brother
in Chriſt P. Forbes of Coirſe.

A DEFENCE OF THE
LAWFUL CALLING OF THE
MINISTERS OF REFORMED

Churches, against the cavillations
of *Romanists*.



O any not well acquainted with the condition of the Church in our quarters, and the peert & perverse diligence of *Romanistes* against it (through their many and strong favourers, & in great scarcitie of able Ministers, the long weak resistance made them) this piece of paines, how small soever, yet may perhaps appeare superfluous: in such store of both learned & large treatises already writtē, by our men, in defence of the truth, & for overthrow of all that error can alledge against it: so, as in adding any more a man may seeme, but vaine, to hale the coard of contention with the who are already *in vixta pte*. Which manner the Church of God hath not. And as for these simple blindfolded ones, whom they lead away captive in error, this sort of labour availeth not, in that, howsoever they are readie, *sic implicita*, to applaude whatsoever Pamphlet put abroad by any of their men, and, insolentlie insulting, to interpret our silence to the aduantage of their owne and weaknes of our cause, yet, they stick not to professe, that, whatsoever we either writ or reply against the, they neither may nor will vouchsafe to read it: but, much more inequitable, heerein, then the fellowes of *Iehu*, they heare no sooner (*you know the man and what his talke was*) but they condemne it flatlie as false, & yet will not in any case (no not thereafter) heare it told them, least perhaps, vpon some respects,

species, they might bee moved to alter iudgement. And, verily I was my selfe a long time of this opinion; that all further angling with them was vaine: till at length, perceiving, that not only their blinde leaders, and also their mis-caried ones became, therevpon, the more insolent, but that even the resolution of some weak professours was also troubled: who either had not the care to read or skill to discern, in our mens writings; what, sufficiencie, might haue stayed their hearts against all the objections of the aduersaries: I, then, for mine owne part, thought best, by opening vpon the booke of the Revelation, to manifest so to all men (haying eyes) the mysterie of godlines, & that, also of iniquitie, impugnig it, that the iudicious and attent Reader might both be instructed against their deceit, and also made skilful to discern, so, their stumperies, that, neither al the gold, skarlet, pearle, and precious stones, where-with the whoore goeth masked, shuld hide her nakednes, nor her golden cuppe cover the abominations fraudfullie propined therinto. Which, as by the helpe of God, in some measure, I performed, &, at the request of the godly, have made publik, that my paines, so, had I resolved never any more to put pen to paper, at least, in this polemick kinde of writing. But, a godlie Brother, of the ministrie, sending to me of late, a litle (whither a Iesuits or Priests) Pamphlet, whereof some written copies were sparsed in the coutrie, in the author his intent, proving the Ministers of the Protestant Churches to haue no lawfull calling, and that consequently, with vs is neither any true church, nor true Sacraments: to the which he was requested by a well affected Gentleman to make an answer: and, desiring therevpon, to know my iudgement in the general question, I, accordingly, afforded him a sheet of paper: at which time two or three godly Gentlemen falling to be in companie with me, and knowing of the matter, they at that time, & soone after, some of the ministrie also, were instant with me; that, whar, in my privat lettre to that Brother, I had shordlie pointed at, I would for common vse, somewhat more at length

length set downe: that the wel affected might have wher-
 with to meet the adversaries cavillations, at their inci-
 dent occasions of conference about such matter. For whose
 satisfaction, I have, heereby, not so much set my selfe to en-
 counter with any one (for their treatises in great penurie
 of matter, are, mozt part, spent in false personall criminati-
 on and calumnious railings, which I disdaine to answer)
 as shortlie to give to the godly a common antidot against
 all, by answering such of their maine obiections, as, wher-
 to all the rest easilie may be reduced, that, seeing by force
 of truth, they are now at last driven (dispairing of the mat-
 ter it selfe) for all other argument, to quarrel our callings,
 this sarie shift may be wrung from them also. Wherin, they
 may bee fitlie compared to those pleaders, who, being out
 of all hope of their cause, labour to cast the court: Or to
 such men, against whom an authentick reverlion & good
 money being produced, for outquyting from them a pos-
 session, which, otherwayes, they can find no right to de-
 taine, they run, by all meanes, to annull the order. But, as,
 at the Barr, it were a preposterous order of pleading, after
 peremptorie argumets proponed, to returne to delatours,
 so, when the head of all defence is placed in them, it argu-
 eth, that, even in the conscience of the proponer, the per-
 emptours are invalid.

2. Thus, the Priestres and Scribes of the Iewes (whose
 successours, and of whose spirit these men bewray them-
 selves to be) when, after many assayes against Christes do-
 ctrine, they were ever put to the worse in the end (pryding
 themselves, and with a great deals more reason then doe
 our adversaries, in that ordinarie place which they broo-
 ked in the Church) for all argument they come at last to
 this, *By what authoritie dost thou these things, and who gave thee* *Marb. 21.*
this authoritie? where the Lord answering for him self, then, *from the 23.*
 and for vs now, in the like case, most plainly, & at length *Verse 29*
 sheweth, that, howsoever in the ordinarie course of a con-
 stitut Church, a carefull regard must be had to the ordina-
 rie calling, yet, when (as sometime it falleth) that the or-
 dinarie

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ordinarie husband-men become murderers, and the ordinarie builders become destroyers; there God, extraordinarie stirreth vp men, whose ministrie prooveth it self to be from heaven and not from men, even by this, that they *come in the way of righteousness*: and sinners are converted by them, that, so the Lord of the vineyard may report fruit thereof, even when the ordinarie husbandmen rebel, and that the stone, rejected, even of the ordinarie builders, may yet bee made the head of the corner: which, howsoever it bee marvailous in our eies, yet it is the Lord his doing.

3. Now, this alone, without furdre, though we have no more ordinarie vocation then our adversaries alledge, yet (in so great a confusion brought in the Church by Antichrist, and, in such evidencie of truth in our side) it sufficientlie answereth for our calling. And, albeit that perhaps it not onely may, but also ought to be brought in defence of some particular men, who, waiting for ordinarie points of an ordinary vocation, yet coming in the way of righteousness, and, in evidencie of spirit and power, converting sinners and convicting error; witnessed, cleatlie, their ministrie to bee from heaven: yet, for our Church, in common, I see no necessitie to have recourse heereto. For, whatsoever our adversaries may pretend, heerein, against some particular persons, whose defect, if it any were, hurteth not the Church in common, yet, I marvaill with what face they can denye our first open contesters with Antichrist, in common, to have beene ordinarie Churchmen, bearing publike charg of Pastours or Doctours therein. And, that I goe not higher, what, iustlie can they lay, heerein, against *VVicleffe, Iohn Husse, Hierome of Prague*, and the *Bohemian* reformed Churches? against *Luther, Melancthon, &c.* of the Churches of Germanie, and whatsoever cavillation, their puerse contentious mindes may suggest to them against these, yet, what pretence can they have against the ordinarie vocation of so many famous Bishops and Pastours of the Church of England?

Yea,

Yea, and who of our first Preachers were not either ordinarie Church-men, ere then had their admission to the Ministerie by the reformed Churches of England, Geneva, or Germanie? If they were not blindlie miscarried, they might perceave, that, what they speake and write of our men in derision and contumelie, (calling them Sir *Iohn Knox*, and *Freye Iohne Craig*, &c.) it verifieth their ordinarie vocation. And, giving, that nothing might be alledged for the ordinarie vocation of our first Preachers, and, that it were als essentiall a defect as our adversaries account it, so as they had, thereby, a iust exception against our Church: yet, I pray you, what doth this helpe them against the Church of England, and so many other famous reformed Churches, all agreeing in communion with vs, and glad to give vs the right handes of fellowship? What a peevisish pretence is this for their errour; and how weak an obiection against so many famous Churches convincing them, that, forsooth, the Ministers of Scotland, have no ordinarie calling? But, neither is the want of ordinarie vocation in our first Reformers, anie iust exception against our Church (as partly, already, and more at length, heereafter, shall bee shewed) neither, if it were, may it be iustlie laide against our first Pastours. They labour, indeed, much to convince vs as destitute of all lawfull either Pastours or Church: and bringe to this end (as seemeth to them) an irresistable argument, that ordination is only proper to Bishops. But, by evident scripture and cleare testimonie from antiquitie, that is positive. Whereby, it is, that our Reformed Churches agreeing soundly in all the substantiall points of faith, & without break of communion, yet, heerein, for the matter of government, have take libertie, diverslie as seemed best to each, to rule either by Bishops, or the common counsel of Elders, which of them most laudably I do not here dispute. Neither mattereth it much for the point controverted with the comon adversary. For, giving the that the appropriating of ordinatio to Bishops were not only tolerable,

B 2

but

Pierren. ad Ocean. Ep. ad Enagr. Ep. in 1. cap. Tit.

Augustinus Ep. 19. C. quæstione ex veteris test. 101.

Ambrosius in epist. ad Tim. ca. 3.

Nazianzenus orationes in Maxim.

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but even most of all other commendable, and also, positively, necessarie: yet, from the defect of that which by a positive law is or hath bene practised, or, which, in the iudgement of many, is still most expedient, for common order to bee practised, to infer that wee have neither any lawfull Pastours or true Church: it is from that which is *agrad* or respectively necessarie, to conclud *absolut* or a necessitie absolut. Wherin, both antiquity standeth strongly for vs, by clear Testimony of not onely lawfull power, but also of approved practise, in that *Ambrose* recordeth *ellin in Egipto Presbyteros absente Episcopo consignare solitos*. And *Augustin* also that in *Alexandria & per totam Egyptum, si desit Episcopus, consecrat Presbyter*: & their owne lay Schoolmen also even in the last declining degree to ignorance and corruption, yet heerein will plead our quarrel. Our owne countrie man *Ioannes Major*, in a much semblable case, bringeth that distinction, which in the Schooles of *Sorbon* hee had both learned and taught, that, *ad actum moraliter bonum non requiritur quod a vera prudentia reguletur actus, sed sat est quod ab ignorantia invincibili vel errore adimputabili reguletur*. erat *ius Pontificium in oppositum quod non tenebatur scire, Scripturis sacris & devotionis accommodabat, &c.* in *humano legibus positum rursusque suo sensu abundat, &c.* This same *Major*, and with him, all our ancient Historiens do witnesse that, before the dayes of *Palladius* (whom he and al others confesse to have bene the first either consecrated or consecrating Bishop in *Scotland*) *per Sacerdotes & Monachos, sine Episcopis, Scoti in fide erudiebantur*. Now, I aske our adversaries (who heerein, as in a substantial defect *divini iuris*, thinke they have enough wherefore to condemne all both our Church and Pastours, for that their ordination hath not bene by Bishops) if they dare say but, in *Scotland*, there was a notable Church, & excellently both learned & holy Pastours, long before *Palladius*: if they would deny it, they are convinced by cleare and yniforme consent of storie and testimonies eve of their owne men: who all confesse it to have bene so by the space at least of two hundreth and twentie yeares: and, if not, with more, yet

*De gestis
Scotorum,
lib. 2. c. 11.*

*De gestis
Scotorum,
lib. 2. c. 2.*

yet with alfe high & iust commendation both of learning and holynes, as ever thereafter. And, if it cannot be denyed but such was the estate of our Church, then, dare they condemne those men for theeues & who vnlawfullie had broken in vpon the sheepfolde; whom they them selves have both superstitionlie canonized, and, do still, idolatrously worship? Or, if that was no essentiall defect in them; or a relevant exception against our Church then; how impudent are they, therevpon, to conclude so peremptorie against vs, as if all both light and life of a true Church did hange wholly vpon that one point of Episcopall ordination? whereof, when all is graunted that the most vehement (and not shameles) assertours thereof, in all their partiall heat and all probable apparance can plead for; yet, besides a cleare shewed instace of more then two hundreth yeares practise in our owne Church, and that in the primitive and most pure times thereof, their owne schooles also (in the height of palpable prevailling darkenes) have given vs, yet, this to answer them, *quod ad actum moraliter bonum non requiritur vt à vera prudentia reguletur actus, sed satis est si ab ignorantia inuincibili & errore non imputabili regulatur.*

4. Thus, then; the Pastours of our reformed Churches, having (in common) had even an ordinarie calling: and, therewith holding the true Apostolike doctrine, wee are the true successours of the Apostles, and not our adversaries, as they both vainly & falsly boast. For, as *Irenæus* saith, *Eu qui in Ecclesia sunt Presbyteris obedire oportet, his qui successionem habent Apostolorum sicut ostendimus, qui cum Episcopatus successionem, charissima veritatis certum, secundum placitum patris acceperunt: reliquos vero qui obstitunt à principali successionem suspectos habere* (that is) we must obey such Pastours as are in the Church, these, who, as we have shewed, have a successiō to the Apostles, namely, who, with Episcopall successiō, have, also, according to the pleasure of the Father receaved the gift of truth: but all others who flyde away from this principall successiō, we must suspect. And, in another place, he noteth those to

*Libro 4.
cap. 43.*

be only true successours *apud quos est eaque est ab Apostoli suc-*
cessio, & id quod est irreprobabile sermonis constat, with whom is
 that succession which is fro the Apostles, and with whom
 constantly abydes that word which cannot be improved,
quia (as saith Augustin) nec Catholicis Episcopis consentiendam: sin-
bi falluntur vt contra Canonicas Scripturas aliquid sentiant. For we
 ought not consent, no not to Catholike Bishops, if any
 where they be deceaved, so, as they hold any opinion cō-
 trarie to the Canonik scriptures. and it holdeth ever true,
that's Gregorius episcopus, & dicitur ad Rom. ad 13. p. 10. as
 saith Gregorie Nazianzen. his words are notable, and which
 alone are even enough to oppose to all our adversaries
 shameles brags of bare succession. they are to this sense, the
 succession of pietie is properlie to be bolden Succession: for who profes-
 seth the same doctrine of faith, be a partner of the same chaire: but
 who embraceth a contrarie faith, he ought to bee accounted an adver-
 sarie, albeit even sitting in the chaire. & this indeed hath the name, but
 the other hath the substance and truth of succession.

5. Where-vpon this our acclaiming even of ordinarie
 calling, they inferre against vs, that, we iustifie them to be
 the true church, and that, consequently, we have made de-
 fection therefrom: in so farre as we could have no such or-
 dinarie vocation, but with and amongst them: it is a child-
 ish fallacie from themselves but a part in the Church, and
 yet not of it (even the abomination of desolation stāding
 in the holy places, as saith Chrysostom) to the whole church,
 or rather to the true Church, which is both within the
 church and of the church. For, as within the visible church
 (in *sanctis Ecclesia locis*) are both Christ and Antichrist, truth
 and lyes, Pastours & Wolves, sheepe and goates, wheat &
 chaffe: and now and then, either of them obtaine & beare
 sway in *tota ecclesia communiter* (in the whole church in com-
 mon) but never *universaliter in singulis*, (vniversally in each
 one:) so, both of vs (our adversaries and we who contest
 with them) boeing within the visible Church: the true de-
 fence of either partie, were by the right rule of examina-
 tion, to proove them selues so to bee in the church, as that
 they

*De unitate
 Ecclesie con-
 tra petri ep.
 166. cap. 3.*

*De huius
 ecclesie.*

*Homil. 49.
 in Math.*

they ar also of it: and not, by impudent and ridiculous as-
suming what is in question; to flee all tryall. Wee never
denyed Antichrist to be in the church, and as was foretold
of him, to have so far prevailed therein, by force of error &
fraudulent pretence of the Lambe his hornes, as, he obtai-
ned place and ruled in *tota Ecclesia communiter* (in the whole
church in cōmon) but *à toto communiter* (from the whole in
cōmon) to conclude *ad vniuersum singulariter* (to vniuersallie
each one) it is a deceitfull æquivocation.

6. Here, yet, they think vs intangled in a great inconvē-
nent, for that the Bishop of Rome (whom we hold to be Anti-
christ) having bin for som ages acknowledged ministerial
head of the church: & the outward ordinatiō of al church-
men either mediately or immediatly flowing frō him, we
must cōfesse vs to have no ordinarie calling at all; or then
that we have it from Antichrist. so as they think vs hereby
reduced to one of these necessities, either to refuse al ordi-
nary vocatiō, or then, for maintaiming of our ordinary cal-
lings, to iustifie their Pope from who they have proceeded,
and, so, cōsequently, to cōdemne al our owne both church
& doctrine. But, while they think vs intrapped, we are by
an open way escaped: for, we both yeeld that our ordinary
vocatiō, hath, outwardly in a sort, proceeded frō the Bishop
of Rome, & that he is notwithstanding, that very Antichrist
& man of sin. And, to shew how these two so apparatly re-
pugnant points do yet very well cōsist, without any either
discredit or derogation to the dignitie or lawfulness of our
callings: we have rightly to wey the distinct cōditions of
Antichrist, as he cōmeth to be diversly cōsidered in his first
hatehing, yea & the many insensible, slow, & long succee-
ding degrees of his growth towards that height, whereby
against al that is called god, Satan his throne was erected
in the mids of the church: and againe, in that toppe of im-
piecie, whereto the mystery of iniquitie did mount vp by
time; *nemo enim repente fit turpissimus* (for none becommeth
extreamlie evill at once) for, even from the Apostolike
times that mischiefe was a workinge, and, albeit, first,

2. The. 2. 4.
Revel. 2. 13.

by

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2. Thes. 2. 7.

1. Iohn 4. 3.

Revel. 13.

1. 2.

Revel. 2. 14.

Revel. 17.

3. 6.

Revel. 1. 10.

Revel. 2. 13.

14. 19. 20.

by slow and insensible, and next by more speedie and sensible degrees: and, even in the height thereof, it had yet two degrees. In that, first, like a fraudulent Parde, albeit having on his head the name of blasphemie, the beast deceived, and as *Balaam*, craftily laying stumbling blockes, bewitched the earth, as in *Pergamus*. And secondlie, by increase of crueltie and impietic, he became all of the Dragon his colour, and had his whole body full of the names of blasphemie: the Whoore borne up by him, being drückt with the blood of Saintes, and furiously, as *Iezabel* an impudent cruell queein, domining in *Thyatira*. and yet still, in both these states, he was long so borne out with Propheticall pretence, as, even the true Church lurking vnder and within his compas (where *Sathan* his throne was) yet had her eyes so dazeled and courage so quailed with the glistering shew & proud pretence of Pastorall and Propheticall authoritie, that, howsoever shee kepted her selfe pure from his spirituall fornication, and held the name of God, yet shee had not either the knowledge or courage to challenge directlye the impious vsurpation; which, was, indeed, an argument of the true Church her weaknes, and that Christ had therein, somewhat against her, but no argument for all that, why either she, so dwelling, & in weaknes, tolerating that evill, was not the true Church, or that *Balaam* and *Iezabel*, thus tolerated of her, were not that false prophet, and mysticall whoore.

7. An other consideration of Antichrist, is, that hee is no outward enemy openlie and directly fighting against the ensigne of profession and name of Christ, but an inward traytour, deceaving by the ensigne: and that so cunninglie and covertlie, as, a long time, not only his characterized ones (who only of his favoures are partakers both of his treason and endles iudgement) but also many simple sheepe deceived by the semblance of the Lambe his hornes, and in singlenes of heart following the ensigne, were made so to follow him, and to receave his name, albeit they received never his character, nor learned the deepnes

Revel. 14. 9.

10. and 16.

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deceaynes of Satan. and, many also, who never either received character or name, yet lurking within him, and shrouded vnder the common ensigne of profession, receaved the number of his name (that is, were numbered and counted to be his) albeit in effect, they were none of his, either by acceptation of character or name. For, hee treading downe the holy Citie & Court of the Temple (that is, domining and ruling in the visible church) and, along time, ouerthrowing therein, all true worshippe, as did Is-
 zabel in Israel 42. monethes, or three yeares and a halfe, & Antiochus Epiphanes, in Ierusalem, the same space: all which time of his vsurpation, the true church within his compas, continually lurking, as the Temple within the Citie and Court: No other possible accessse could bee to the Temple (the true Church) but through the Citie and Court (the visible Church): wherein, Antichrist sitting, that is, Domining, all Christians behooved, of necessitie, to ioine to that body where was the common ensigne, which, how-soeuer, or by whomsoever carried, yet it was ever *opportunitatem inquirendi exordium* (convenient entrie to inquire by). And, so, alwayes, many coming thither, and spying the pollution of the Citie and court of the Temple, they stepped in to the Temple: where, continually (therefore in a close and deepe wisdom, that case is numbered by dayes) al the time of Antichrist his most absolut prevailling, was the true church, and true and faithfull Ministers of grace and light: and albeit few, and long lurking, & in heavines, yet powerfully dispensing light and grace, & free from open and barbarous persecution: till she little henke opened, and obtained out of the hand of the great Angell, and greedilie and sweetlie swallowed, inabled, and stirred them, by the right measuring reed, to examine the church, and thereby, to finde that citie and court were to bee cast out. wherat the beast (Antichrist) highly chafed, murthereth first, even with applause, those true Ministers. But, God, still stirring vp others in the same spirit, at last, a visible separation is made, not from the Church (as our adversaries vainlie
 C prattle)

Revel. 13.
 Ch. 13. 4.

Revel. 11. 1.
 Ch. 13. 5.

2. Thes. 2. 4.

August. lib.
 de Seruitute
 credendi.

Revel. 11. 3.

Revel. 10. 3.

Revel. 11.
 1. 2.

Revel. 11.
 7 & 8.

Rowe. 11.
12.

pratie) but from Antichrist and the long covered traitour in the church. So as, then, truth and true professours, within the church & onely of the church, but long borne down and lurking through prevailing error, at length begun to become visible (to the terrour and astonishment of their adversaries) and to obtain and beare sway, by the discoverie & fall of Antichrist. Whose sacrilegious impietie, having come to such height, as it could no longer bee covered or borne, it was then, said to the revived witnesses, *Come ye hither, and their enemies saw them and were a frayde*, that is, the long lurking, afflicted, and at last murdered ones become visible, even to their enemies, who, first, imagined none such to bee, and next, that they could bee no more: and to their griefe and terrour, are seene and knowen to beare away the title of the true Church, in that place (as through all that Prophecie) signified by the name of heaven, in opposition to the earth and earthlie ones. Wee have not only stronge and invincible argumentes, but even, therewith, such cleare foretolde storie of all the rysinge, growth, doctrine, dealing, and fall of Antichrist: And of the continuall manner of God his gracious dispensation towards his true Church, lurking vnder him, afflicted by him, and victorious over him, as that, wherein our adversaries glorie most, turneth most to their shame, and, that, wherewith they most reproache our Church, speaketh stronglie for vs. And the Lord his wise providence, for preserving, thus, his Church, in the middes of Antichristian vsurpation, while he appeared to possesse all, was wonderfull in that, even in time of greatest corruption: yet a sure accessse and free way was still reserved and kept, thorough the Citie and Court, to the Temple, the Sacrament of Baptisme, in substance remaining, and the doctrine of the Trinitie beeing kept sounde.

8. Wee are so farre from denying to Antichrist a place, yea and an ordinarie calling in the Church, that wee affirm

firme constantie, that so it must have beene : And, that,
 not onely hee behooved to bee in it, but also *Sit*, that is,
 beare rule therein. But so, wee grant him to bee in it, as
 yet hee is none of it, more then a boile or apostume, in the
 body, is a member of the body. so wee grant him to have
 had rule, and ordinarie calling in the Church, as had
 these Husband-men, to whom, indeed, the Vineyard
 was set, but, they murthered the heire, such an ordinarie
 builder wee confesse him to bee, as reiecteth that stone,
 which yet, in despyte of him, becommeth head of the
 corner. Wee yeeld him the ordinarie vocation of a Pa-
 stour, but that hee is a wolfe : to have beene, sometime, a
 starre of heaven, and minister of light, and of the keyes of
 the kingdome, but, to have fallen to the earth, to have
 changed the keyes of heaven, in those of the bottomlesse
 pit, and to have become the minister of darknes, where-
 by hee hath darkened *Summe, Moone, and Aire*. Sathan ha-
 ving bene once, by Michael his valour, so powerfullie
 cast downe from heaven, had never againe bene able, by
 the beast of his authoritie, to erect his throne even in the
 Temple of God, if hee had not pretended the Lambe his
 hornes : neither had hee ever bene able to sende out our
 Sampson his ridle, if hee had not plowed with his hei-
 fer.

Now, then, seeing that Antichrist of an order & succe-
 sion of degenerating Pastours (and that not at once, but
 slowlie and by degrees) hath stylic arisen : so that height
 of impietie, as a beast rising out of the earth, (*Sensum impera-
 re incipiebat religio, habenas imperij capere, ius suum acquirere, nihil
 subitum nihil tumultuarium*) sayth their owne parasite *Steu-
 chus* : And, seeing that alwayes, before his discoverie, the
 pretence of the common ensigne carried him out : and,
 that, there-through, many true, both Pastours and Pro-
 fessours, receaving his name, or his number, but no this
 character, did come in singlenes, to the comon ensigne, &
 not properlie to him : seeing, that albeit he was a Wolf, yet
 before it was said to the reviv'd witnesses, *Come ye heire,*

14 A DEFENCE OF THE LAWFUL CALLING

he brooked stil the place of an ordinarie Pastour: and, seeing that outward ordination, and all the action of the ministers thereof, serveth but for outward order, all inward gift, grace, power and vertue comming from God the author of the calling: what absurditie is it, that a good Pastor receave ordination of a wolfe, who yet hath the place of an ordinarie Pastour in the Church, more then a true Christian to receave the Sacraments from a reprobate, being alwayes an ordinarie minister, which sacraments, yet by the inward cooperation of God are effectuall to the receiver? for, it is sufficiēt for an outward ordinarie calling, that the minister thereof have outward place and power of ordination, albeit he be but a hireling and a thief: and the receiver of outward ordinarie vocation, as he hath all gift and grace from God only, whose the work is, so, is he not tied or sworne to the will or appetit of the outward minister, but only to the Lord: no more then any minister baptizeth in his owne name, but in the Lords, his, whose badge and cognissance only we take on thereby, and not of the minister thereof. So, as, who, therevpon, would evince me to have made defection frō the church, because I impugne the heresie of him who gave me ordination: or that, finding him to be a wolfe, and both giving warning thereof to others, and my self shrinking from him, that, so doing, I either had no ordinarie vocation at all, or the had fallen from it: I thinke that any of sound and settled senses would advyse to minister to him rather Hellebore for his braine, then any other answer.

9. Now, then, albeit our adversaries be more then impudent to deny our ordinarie vocation, and, it were, in vs, but childish simplicitie, in such evidencie thereof, to grant them any apparant advantage: and, albeit it harmeth nothing our cause, that our outward calling hath, in a sorte, flowed from the Bishop of Rome: whose long vsurpation in the church, so litle dismayeth vs, as, rather it confirmeth vs the more, Antichrist being so proper a soare of the body of the church, as that he can befall none other body: & thus, though

1. Cor. 1. 13

Revel. 13.

11.

2. Thes. 2. 4.

though no otherwayes, yet even by sight of the soare, in, but not of the body, being sufficientlie assured that, certainlie, the true body was there: yet, in so cleare and direct an answer and solution of this question given by Christ him selfe, I will never yeelde that the want of ordinarie vocation shalbe, alwayes, a relevant exception against truth and the true Preachers thereof.

Mark. 13.
23. C.

10. But, thus, say they, a doore is opened to all confession in the house of God, while a liberty is left for each man to vsurpe a calling at his pleasure, God forbid. Yea we are so farre from this disorder, and do so farre both reverence and maintaine ordinarie vocation, that, in a constitute Church holding the foundation (albeit otherwayes, diuers things, therein, did requiſe reformation) if any man of how great giftes soever, yet without ordinarie callings should intende him selfe to be a Pastour, we would no otherwayes account of him, than of a seditious and turbulent spirit, who either, fanaticklike, presuming, of graces, would vaine despise order, or, for some infirmities and defectes, would arrogancie and yncharitable, breake the vnitie of the Church. But, if corruption hath so farre pre-
walled, that the faithful Citie hath become an harlot, and all her styes be turned in drosse: if her husbandmen have become murderers; and her builders have become destroyers: if, from the Prophet even to the Priest, every one followeth after lyes: if there bee a conspiracie of her Prophets in the mids of her like a roaring Lyon rav-
ing the praye: if her watchmen be al blind, & know nothing: if they be all dum dogges and can not bark: if they sleepe and loze to sleepe: if her Pastours know nothing nor vnder stand, and looke wholly to their owne wayes: if night be to them for a vision, and darkness for a divination. In such a case, God both heretofore hath, and alwayes may send out men extraordinarie, who, comming in the way of righteousness, and in evidence of truth and power, convincing the ordinarie husbandes to be thieves, and the ordinarie builders to bee destroyers, even thereby sufficientlie verifie their ministerie, to bee from heaven. For
an evil tree cannot bring forth good fruit, nor a good tree bring forth

Isai. 1. 27.
22.

Mark. 21.
Ierem. 6. 13.
Ezech. 22.
25.

Isai. 56. 10.
11.

Mich. 3. 6.

Mark. 7. 17.

18 A DEFENCE OF THE LAWFFUL CALLING

shall fruit. By their fruits ye shall know the. It is deceitfull sophistrie to reason fro the state of a wel constitut church, to a church dead in Baall: or contrarie, fro the first generatiō, or (as I may call it) regeneration and reformation of a Church, from deadly confusions, to that, which in a constitut or well reformed church is to be observed: fro a respective necessity, to conclud a necessitie absolut, & he were a ridiculos phisicō, who in the cure of a deadly, & desperat disease, would admit nothing, but, what, for maintaining of health in, ordinary dyet wer observed. Our maister, who most precisely fulfilled all righteousnes, hath taught vs by his owne example, that, when the ordinary pastours have made the temple of God a house of merchandise, & the house of prayer, a den of thieves: that, then, by extraordinary motion from him, the tables of these money-changers ar to be roundlie overturned, & these thieves to bee whipped to the doores. That which is written of the house of God, answering for the matter, and, that, which is written of true zeale of the house, answering for the manner. And, who, I pray you, did ever yet heare, or what instance can bee given of anie reformation, of a quiet disordered state; but, by some more (at least in some points) then an ordinarie foame, either in the persons reformers, or in their manner of doing?

11. Our adversaries answer, that, if such a case as that is, in which onely, wee make extraordinary calling to have place, can not at any time befall the church, the all our reasoning is vaine. But, so it is, that such a case cā never befall the church. Ergo. the major or first part of the argument is from our owne ground: the assumption or minor, they proove by that, wherewith compendiously, forsooth, they alwayes, in al things, defend them selves, and summarilie with one stroake, overthrow all whatsoever wee bring against them. Namely, that the church can not erre. For hath not the Lord builded her on a rocke, so, as, the gates of hell cannot prevaile against her? hath he not promised to be alwayes with her til the consummation of al things, and end of the world? we grant all these goodly and great

pro-

Math. 16.

18.

Math. 28.

20.

promises made to the church : we both reioyce & glory of them in the Lord, & know assuredly, that he, who is faithfull and true, holdeth well his height. But, their conclusion, hereupon (in their sense) hath a wordle of equivocations. For, first, albeit it be most certain, that God never so abandoneth his church, as that, finally & fundamentally, she falleth from truth, or is miscaried with error: but that still, even in most desperat cases, shee hath in her both the light and life of God; yet, hereupon, to inferre, at all times and in all and every thing, such an absolut perfection as is mixed with no degree of error or infirmity, it cōcludeth not. Neither is shee for this, rejected; or not esteemed the true and beloved church of God; for that hee hath *something against her*, but lovingly, therupon, exhorted to amēdement. And, albeit, God in his word, hath fully revealed what, for her accomplishment in grace, is requisite, yet, in this mortal course, where, we know but in part, and prophecie but in part, she neither alike at all times is capable; neither of all things, perfectly, at any time. And yet, the Lord, according to his promise, leadeh her in all truth, for that, by degrees, he bringeth her on to perfection: and, notwithstanding of her owne weaknes, & of all the gates of hell assailing her; yet error & lies never so prowaile, but that she keepeth the name, & liveth the life of God: And, in the end, victorious over all vntruth, she is persfited in all veritie. The Lord is said to washe his church, that she may be a holy and cleane spouse to him, not having spot or wrinkle, and hee performeth accordingly: but, so; as, hee is still purging and cleansing her, til, fully, at length, beautified, she be received in the marriage chamber. Neither is she, herefore, not to be counted holy, because she not only is exhorted to the study of sanctification, but also maketh a daylie progres therein. He hath promised to subdue Satan vnder our feet. Neither question we therefore of his truth herein, because we find the enemy, not onely standing armed against vs, but also, often wounding vs: for, we know, that he who hath promised, will performe, and, the work, which he hath begun, he will accomplish in his saints. Would we accuse a phisicion, who

Revel. 2. 10.

16. 9.

1. Cor. 13. 9

Ephes. 5. 17.

Rom. 16.

20.

Philos. 1. 8.

who had assured vs of perfytt conualescing, therefore to be skilles and false, because, albeit finding our selves in the way of health, yet, before attaining the full point, wee had sustained many fittes, & apparant, deadly traunces? That, which the Psalmist sayth of the outwarde afflictions of the Church, may be truely affirmed of all whereby, in any sort, Satan assailerth her. *They have often afflicted me from my youth; but they have not prevailed against me.* And, that which the Apostle, vpon his owne experience, speaketh of our progres in the strength of the inner man, is most true in all the graces of God bestowed on his Church: that, his *strength is perfected in weaknes*; and, that, therefore, in patience, we have to esteeme his measure of grace in the tyme sufficient for vs. Being assured, that, albeit we are not yet perfytt, yet, neither in fighting wee beat the aire, nor yet run in vaine, but are in the way towards full perfections: forgetting what is behinde, and endeavouring to what is before, & following hard towards the mark for the pryse of the high calling: certain so to end our race, as, therewith to obtaine the crown. And, if the condition of the Church can be no otherwayes rightlie esteemed, but according to that measure which in any of hir membres, or in al jointly, during her course, here in weakenes, is fulfilled: which, in the best degree of any ordinary state is ever mixed with some infirmity & mist of ignorance: what madnes is this, to dream of a perfytt and full point, while we ar yet but in the midst of our journey?

12. Now, again, when, in a right sence (such as I have shewed) it is granted that the Church can not erre: what, I pray you, is our aduersaries avantage herein? except that, still, impudently they take that which is in question. For, even herby, we argue the not to be the church, because they have erred, and that both fouldie and fundamentally. And, thus, again, they fall in a second, and their owne ordinarie equivocation: concluding from them selves, the boile, apostume, and excrement of the Church, in it and not of it, to the true Church and promises proper to her, whereof they vainly and falslie boast: ridiculoussie pleading truth

to be with them, because they, forsooth, are the Church: where their right defence were, by evincing the truth to be with them, which is the life of the Church, so; to vindicate iustlie to them selves that title.

13. For strengthening of them selves in this vsurpation, they fall to a third equivocation: The church (say they) is alwayes visible. and, in so farre, as, for some ages, no other church can be shewed which was not of their communion, it evinceth them to be that true Church, which can nor hath not etred. And, here, they display all the force of their eloquence the Church being the sheepfold of the sheepe, the house of God, the pillar and stable seat of truth: would God invite vs to a church which cannot bee seene? would he so, delude his own childre, as to bid them heare a Church which doeth not speake? That, which I have already said of the arysing, groweth, and successe of Antichrist and of the condition of the true Church vnder him and within his compas, answereth sufficiently to this equivocation, whereby, deceitfully, they reason from the visible Church to the truth and true Church alwayes in the visible Church, but not alwayes visible in it: except in a sort, for that the visible church and commo ensigne ever telleth where they are. When we affirme the church to be invisible, it is not that wee deny her to bee and to have alwayes bene visible in the common ensigne of publike Profession. But, to infer herevpon, that truth and true professours, alwaies in her, & onely of her, are at al times visible, obtaine, and beare sway, it is a secret fallacy. Sathan, first, in open and advoued rage, oppugned the common ensigne: till, despairing of success therein, he turned course and shape: & in his vicar of the bottomles pit, pretending the Lambe his hornes, he tooke vpon him to beare it, and deceived mightily thereby. And, yet, neither, thus, did the Lord ever leave his owne sheepe incertain or wild whether to goe. For, the common ensigne, albeit caried, principallie, by a traitour, yet ever told them where the true church dwelt, even where Sathan his throne was: so as

D. comming

Iohn 10. 18.

1. Timoth.

3. 15.

Revel. 12.

Revel. 13.

2. Thes. 2.

40 A DEFENCE OF THE LATTER CALLING

comming to the ensigne, *tanquam ad opportunum inquirendi ex-*
ordiu (as to a cōvenient entrie to inquire by) albeit they did
Revel. 2. 13. finde both the holy Citie and Court of the Temple trod-
August. lib. den vnder foot of the Heathen, yet stepping inward, there
de Viritate
ascendendi.
Revel. 11. never wanted two olives and two candlestickes in the
 Temple. And thus, still also, the true church did speak: but
 so, as amidst Antichrist his ysurpation (while hee seemed
 without controlment to brooke all, and that, vnder pre-
 tence of the Lambe his hornes, nothing was heard in the
 holy Citie and Court of the Temple but the Dragon his
 mouth) albeit the two witnesses still prophesied: and a
Revel. 14. 144000. sealed, and secret ones, cleaving constantlie to
 the Lambe on mount Sion (while all the earth followed
 the beast) and, worshipping before the throne, beastes and
 elders, had a powerfull & plentifull dispensatiō of grace
 (like the roare of many waters, the noise of strong thun-
 drings) and so, loude & sweet a song of praise as the sound
 of douce and well tuned harpes could yeeld: yea, and al-
 beit they kepted them selves, in the mids of so common-
Revel. 13. 3. lie a prevailing evill, pure from spirituall fornication, as
 which were all Virgines, chaste and faithful to their Spouse
 the Lambe: yet, while all the earthlie ones wondred, and
 were in wonder, miscaried after the beast, none could ei-
 ther heare or learne their high and sweet song, but them-
 selves, who, in that cōmon Apostasie, were bought from
 the earth to be the true Citizens of heaven: and, albeit
 in the earth, yet not of it, neither perceaved of their ene-
 mies, till, to their terrour, astonishment, and beginning
Revel. 11. 12. fall, it was saide to them *Come vp hither*: and, till that, by
 degrees, they did breake forth through the middes of
Revel. 14. 6. heaven, with no new, but even with that one and *everlas-*
ting Gospell. Our adversaries trifle, by concluding from the
 whole church in common, to vniverfallie each one with-
 in it: and from these, who, in the Church, and even ob-
 tayning therein, yet were not of it, to these, who were al-
 wayes in it, and, albeit sometime borne downe, yet were
 only of it. Truth is alwayes in the visible Church, yea
 & no where els, but yet not alwayes visible therein. And
 who

who therupō would infer this, or that therefore it behoved
 alwayes to obtaine & beare sway, were, in Logike, no les
 ridiculous, then who should cōclude that lies & errour did
 ever prevaile therein. for they ar alwayes in the church: in
 that the envious one soweth his tares even with the good
 seed, & was a lier from the beginning. God never forsaketh
 his church. yet we must acknowledge, to his glorie, that,
 sometimes, if he had not left vs a remnant, we had bene as
 Sodom, & had bene like Gomorrah. *Ipsa est* (sayth *Augustin*) *qua*
aliquando obscuratur, & tanquam obnubilatur, multitudine Scanda-
lorum: aliquando tranquillitate temporis quiescit & libera apparet: ali-
quando tribulationum & temptationum fluctibus operitur atq; turbatur.
 It is, thee which sometime is darkened, and as it were o-
 vercludded with multitude of offences: sometime by
 tranquillitie of time, quiet & free sheweth her self: sometime
 is covered and troubled with the waves of tribulations.

14. But seeing by our owne cōfession, truth ever abydeth
 in the church, with who shal it be found (say they) but with
 the ordinary pastors & ministers therof, whose lips should
 preserve knowledg, & at whose mouth the Lord wil have
 vs to aske cōfess: shal the ordinance of God be despised, &
 each man follow his owne sense? God forbid. We know
 wel, that, howsoever the Lord be not tied to meanes, but
 that, against & without al meanes, he may accomplish his
 good pleasur, yet that faith is by hearing, & it pleaseth the lord
 to save the world by the foolishnes of preaching, we know that how
 soever the careful reading of scripture, is both recomēded
 to al, & is commendable in all, yet, that for vnderstanding
 what we read, the cōmon sort have need of an interpreter
 & a messenger, who is a man of a thousand: we are so far,
 herein, frō permitting every man to his owne sense (as ca-
 lūnioullie our aduersarie give out against vs) that we con-
 stantly avouch, that who ever cōtemneth the Lord his or-
 dināce, herin he cōtemneth the Lord: & is worthily given
 over to giddines and blindnes of mind. But, because, the
 Lord wil save by preaching, and dispenseth all light and
 grace by Pastours, doeth it follow heereupon, that the or-
 dinarie Pastours and Ministers can not erre, and fall from

Isai 1. 9.
Ad vinct.
epist. 43.

Malas. 1. 7.

Rom. 10. 17.
1. Corint. 21.
Reverent
reading of
the scrip-
ture.

AD. 8. 31.
Iob. 33. 4.
Ecclesi. 8. 1.

this truth? Or, is the Lord, the holy one of Israell so limited, that, though everie man be a liar, yet his truth should faile? or, is he not able, though all the naturall seed should degenerate, yet of stones to raise children to Abraham? And, is hee not alike able, yea hath hee not more then one (to the praise of his power and truth) when ordinarie Prophetes become fooles, then even to open the mouthes of asses, to rebuke the foolishnes of the Prophetes? It is most certain, that when propheticie faileth, the poeple perish. But from the necessitie of Prophecie and of Prophets, together, that to the ordinarie succession truth, alwayes, is necessarily tied, who seeth not herein, a plain fallacy? For, though the ordinarie husbandmen become murderers and the ordinarie builders become destroyers, yet the Lord still maintaineth his promise, reporteth fruit of his vineyard, & buildeth his house, by stirring vp others extraordinarie, who come in the way of righteousness, and this, is their fourth equivocation in this their stout asseveration (that the Church can not erre): for that not only they conclude from the Church to Pastours, a part of the Church (which we could passe with them,) but, that also, from the necessitie of Pastours, indefinitely, they conclude, definitlie, & sophistlicallie, of ordinarie Pastours.

15. Now, I do not herefore affirme, that ever God so left the ordinarie ministers of his church, that, albeit all did, in common, yet that ever at any time, yniversally each one did fall from truth: Yea, I am perswaded (neither that by conjecture only, but by cleare warrant of scripture) that in all ages, eve in most corrupt times of Antichrist, God still had a number of true and godly Pastors: and, that, not only in them, but also by them, hee preserved light and life in his church, howsoever for their tolerating in weaknes of spirituall fornication, he had something against them. But, heere, our adversaries fall in the fist, & that same equivocation, in the case of pastours, wherby they deceave, in the case of the church, as if because truth still abydeeth with, & by the ministrie of Pastors, that, therefore, al, or most part of Pastours did

Math. 3. 9.

Numb. 22.

28.

2. Cor. 2. 16.

Revel. 7. 3.

Or 9. 4. &

11. 3. & 14

1. 2. 3.

1. Pet. 2. 14.

did ever hold the truth, or that amongst Pastours in common truth did, alwayes, obtaine and beare sway: for it is most cleare and certain, that howsoever vniuersallie each one never do fall from the light & life of God, yet whe that carnallie presuming of God his promises, and of their ordinarie place in the church, they become secure, and abuse their place to fulfil their owne lustes: that then, they both may and have *communiter omnes* (al in common) falle away: from the Prophet even to the Priest euerie one following after him that *Jer. 6. 13.* then, ther wilbe a conspiracie of her Prophets in the mids of her: the *Exech. 22.* all her watchmen will be blind and know nothing: all dum dogs which *25.* can not bark: lying and sleeping and loeing to sleepe: knowing not vnderstanding nothing, but looking wholly to their own wayes. So as most *Isai 56. 11.* iuillie, the Lord, therevpon, giveth them night for a vision, & darknes for a divination. In which case, for magnifying of his truth and power, and for their confusion, the Lord hath & may extraordinarilie stirre vp men in the way of righteousness to doe his work.

16. But, whatsoeuer (say they) might bee presumed of Pastours in common, yet, being assembled in Councell or Synode, they can not so fall from truth. As is forsooth, where all the members are, apart, bad & infected, that together they could make vp a good or sound body. Yea, as we have already cleared, that the argumētation from the church, or promises made thereto, to ordinarie Pastors in common, is vicious: and, from the ordinarie Pastours al in common, to vniuersallie each one, is much more halting: so, here even from the whole Pastours vniuersallie, to the generall counsell, it is still faultie. For no generall counsel can be brought, but that, albeit al, therein, had erred, yet numbers of ordinarie Pastours were besides, who might have holden the truth. O, but the Counsels have a special promise of the Lord his presence, as which doe represent the whole church, and he blesteth his owne ordinance. This is still impudently to oppone one & the same thing. I denie nor but the Lorde hath promised, that where or *Mat. 18. 19* whensoever two or three assemble in his name, he wil be

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in the midst of them. And, I am perswaded, that no number, how small soever, of lawfull pastours (hauing God and his honour singlie before their eies, and proponing, and following onely his reueiled will, and in Christian love agreeing in one, & in that disposition, humble & heartily in calling to the Lord) did ever assemble themselves, or shall at any time conuene, which have not found and shall not find the truth of his promise. That no man esteeme me, herby, to loose a liberty for men to contemne God his ordinance in the assemblies of his Church, more then, before, in the meane of preaching of the worde. But, I pray you, had ever the Lord so limited him selfe, that all counsels shall vndoubtedly & alwayes so assemble, as they may be ever secure of that promise? miserable experience, in all ages, hath taught vs clearlie the contrarie. So as the holy man *Nazienzen* did not stick to say, that hee never did see any good effect of counsels. And *Constantin* the Emperour, in his epistle to the Synode of *Tyrus*, roundly telleth them, that, in all the dealings of Bishops, hee could see nothing but an overthrow of al religiō. So while men are miscaried with the spirit of contention, bitterness, pryde, avarice, ambition, and selfe-love, they cannot, indeed, make the promise of God of none effect, which, alwayes abydeth steadfast, but, they depriue themselves of the fruit thereof. Besides this where voices are numbred & not wayed, albeit many assemble with good hearts, yet, oftē, *maior pars vincit meliorem* (the grater part obtaine against the best.) Thus, *Michaia* was not only disdainfully checked, but also buffered & imprisoned. Thus *Ieremie* was condemned & delivered to the secular power, as a man who was worthy of death: &, thus, our Lord Iesus was convicted & condēned of blasphemy, and adiudged to die. Neither giveth this a liberty to despise counsels, as which are the Lord his appointment for the rule of his house: but, it warneth watchmen, in feare & trembling, to take heed to their ministry: & not vainlie, while they securely follow their owne lustes, yet presumptuously to cry out, *The Temple of the Lord, The Temple of the Lord. The Law shall not perib from the Priest, nor counsell from the ancient.*

For,

6. Kings 22.

24.

Ierem. 16.

For, evē the Lord answereth such men, that the law shal perish from the Priest, & the counsel from the ancient. And, it is to waken al Christians, wysely and carefully, to discern spirites. Augustin, in few wordes, telleth, how, rightly, both to trye and make good vse of counsels. *Nec ego Nicenam Synodū tibi, nec tu mihi Arminensem debes tanquā prajudicaturus obicere. Nec ego hujus auctoritate, nec tu illius detineris: Scripturā auctoritatibus, non quod-
tūm, proprijs, sed quā utruq; sunt cōmunes ut cum rō, cāsa cū causa, ratio cū ratione ceteris,* that is, neither ought I to object to thee as a preiudice, the counsel of Nye, nor thou to object to me the counsel of Ariminum. Neither am I holdē to the authoritie of the one, nor thou to the authoritie of the other, let vs debate by authorities of Scriptures. Which are common to vs both, and not these authorities which are proper to either partie: let matter be set against matter, cause against cause, and reason plead against reason.

17. The Romanists themselves perceaving well how weake & incertain a warrant of truth, is either the commonalty of pastours or the decrees of counsels, which, as Calamus his race, each, al most, destroy other: they, in end, leave al other refuge, and come to the Bishop of Rome, and doe cōfine al verity within his breast: who, though he be a Devil, a Sorcerer, a Sodomit, a Simoniak, a Murderer, an Heretik (as was Joh. 2.2. who denyed the immortality of the soule) finally, a despiser both of God and man: yet, he cannot erre in Cathedral, in the chaire. Thus, as men mated with maintaining an vnequall match for a wrong cause, their last defences are feeblest. Wherein, albeit, not onely they be destitute of all warrant either of Scripture or sound Antiquity, but that even a great part also of their owne Clergie are ashamed therof: yet their Jesuits, & Seminaries are stil more then extremely impudent. It is indeed, true that some of the ancient fathers attributed much, yea and too much to the church of Rome, & revered greatlie both the iudgement and authority thereof: by reason of so many famous Bishops, who still, in that seat, had, both holden soundlie, the true faith themselves, and had bene great ayders and conforters of others, who

Lib. 3. ad-
versus ma-
xim.

Then Confess
then alyse.

26. A DEFENCE OF THE LATTER CALLING.

who in diuerſe parts did ſtrive and ſuffer for it. And, in this, men otherwayes learned and holy, were not only too liberal, but even beyond meaſure prodigal: becauſe whatſoeuer either praiſe or prerogative they could have on the church of *Rome* (as the courſe of things, then went) it made for the credit of their cauſe: Satan, even thus, ſubtillie plowing with God his owne heifer, for ſetting forward the myſterie of iniquitie: which (mynding ſimlie, but the defence of the good cauſe in the tyme) theſe good men were not ware of. But, ſuch an vnbridled & blaſphemous licence, as the Popes, ſince, have vſurped & taken to themſelves, and their Canoniſtes and Paraſites have given them, theſe god-fathers never dreamed of. As any who readeth their writtes and ſtorieſ, and, with iudgement, conſidereth the caſes and condition of theſe tymes, will eaſely perceave, and bee never a whit troubled, with the hyperbolick and partly evill vnderſtood, partly falſe and ſuppoſitious praiſe, and priviledges given to that ſeat. Wherewith when any of the Biſhops of *Rome*, being too much tickled, did preſſe thereupon, to vſurpe intolerably, they were the, oftner then once not only reſiſted, but alſo their ambition freely checked and gravely rebuked. As the headines of *Vilſor* reſpreſſed by *Irenius* Biſhop of *Lyons* and *Polycrates* of *Ephesus*: the act of the counſel of *Chalcedon* in favour of the Biſhop of *Conſtantinople*, conſtantlie maintained againſt all *his* chaffe: and the act of the counſel of *Chariage* againſt all appellatiō from thence to the ſeat of *Rome* (vpon evident conviction of his fraude in falſifying the actes of the Synode of *Nice*) make more then manifeſt. That I ſpeak nothing of the ſharpe check given to *Julius* Biſhop of *Rome* (albeit topping a good cauſe, yet, therein, arrogating too much to his ſtate) by the Biſhops of the Eaſt. So as, in ſtead of helping the truth, his ambition gave the adverſaries an advantage to put him ſo to ſilence, as all the ſway and authority of Church matters remained with the Eaſterne Biſhops (ſaith *Sabellicus*) till, long after *Pleas* reſtored it to *Rome*, many ſuch inſtances the ſtory affordeth.

But,

But as the *Romane* Doctours are extreemlie impudent, so, any broken sentence or wrested authoritie, is good enough to blind the ignorants: whom God, iustly, giveth y^e to believe lies because they delite in errour: giving them, therefore, heape of Teachers according to their humours. Now, how far, they are destitut of all sure warrant, and yet, how farre, in giddines of mynd, and force of the bewitching cuppe of fornicatiō, they are carried to maintain this absurd and monstrous opinion, is cleare, if it were but by this, that they are not ashamed to bring an instance and argument from *Caiphas*, proving that the Popes cannot erre in the chaire, in that, by vertue thereof, he did prophecy that *one must die for the people.* & one, of their side, goeth so farre herein, in a deep speculation, forsooth, even from the bottomles pit, as, to iustifie Christ his lawfull succession and right to the Priesthood (which, otherways, I warrant you, could not beene well maintained) he will have *Caiphas*, by that saying (in a hudge misterie) to resigne the Priesthood and initial Christ therein. Thus rather then he should appeare to brooke any thing but by ordinarie succession; making our Lord, who was neither of that tribe, nor of that order, but a Priest for ever after the order of *Melchisedeck*, to bee successour, in a sort to *Caiphas*. And, it is the Lord his iust iudgement, that, who sel themselves to maintain lies, they bee given over to such absurd & blasphemous suggestions. But, what a blindnes is this; to catch hold of that one word, which was no definitive sentence of the chaire, but a bloody advyse, for encouraging the rest of his consistorie to passe roundly over all points of conscience or equity in that matter, for that, howsoever they could find no iust pretence against Christ, yet, in any sort, it were better that one man should die, the that, by the peoples believing in him and cleaving to him, the Romans should be stirred to destroy the whole natiō? why passe they by these sentences, in the chaire, whereby all were excommunicated who confessed the Lord Iesus, and, whereby, the Sonne of God was convicted and condemned

*Iohn II. 49.
50. 51.*

*Master
John Frazer,
in his challenge.*

demned of blasphemie? Will they rather subscribe these sentences, then grant an error in the chaire? Or, if these cannot bee excused, how ridiculous are they, for proving an impossibilitie of erring in the chaire, to produce amongst a number of execrable and blasphemous errors, one reckles worde vnwittinge spoken? Neither did the holy Ghost in noting that speech, meane any such matter, as these men, to strengthen their owne imaginations, fondlie build thereon. But, to shew, that *Caiphas*, while hee was vtterly corrupted, and but set onely on mischief, yet, by the all and overruling power of him, who hath al both hearts and tounge in his hand, did speake such wordes; as howbeit hee neither so vnderstood nor mynded them, yet, if in vprightnes and knowledge they had bene vttered in that sence which the wordes might haue borne; and according to that event, which contrarie to the speakers mynd, the all and overruling hande of God brought about: that, then, they had well bessemed that place which that wicked man did occupy. Such a prophet then, was *Caiphas*, herin, as was the Devil, when, mynding but blasphemie, deceit, and murder, hee told the woman, that eating of the forbiddē fruit, they should become lyke vnto God. For, indeed, out of man his fal, much cōtrarie to Satans mynd, the Almighty wrought that hudge and incomprehensible worke of the manifestation of God in the flesh: and making, thereby all true believers, partakers in a sort, of the diuine nature. And, such a prophet for vs, let their Pope be, as, who, being continuallie set on lying and murdering, yet never propheciethe true, but when the overruling power of God bringeth some such thing to passe, which, albeit his wordes might beare, yet, he neither mynded nor willed. Yea, this example of *Caiphas* so little helpeth them, that, thereby, euidentlie, all whatsoever they bragge of generall Counsels, and of their Pope even in the chaire, is leene to be foolishe. For, I pray you, what instance can they bring of a more lawfull Counsell, or, of a Pope more solemnely sitting in the chaire (as touching
all.

all outwards requisite for the lawfulness either of persons or ordinarie power) then were, both that whereby *Ieremy* was convicted; and this againe, whereby our Lord was condemned as a blasphemers?

18. But, as, men, who dispute more, for maintayning, any way, their point, then for resolution, being fore pressed, doe seeke all corners: so, heere, they alledge, that, howsoever such a decay might have befallen the Church vnder the law: yet, of the Christian Church, vnder the Gospel, in so large a measure of light, and ample promises, no such thing ought to be presumed. Wherein, besydes an evident halting in Logike, is also a horrible & open blasphemy in divinitie. The fallacie is, that, from the measure of dispensation, & of the promises made, they reason to the truth of God in performing. It is true, that vnder the law, albeit they had one and the same covenant, in substance, and the same promises: yet not in a like measure, or cleare manner of dispensation. Now, heerevpon, to conclude, because God promised not so clarelie nor plentifully opened, his grace, that, therefore, he performed not also truelie what hee height: It is, first, a vicious argumentation, and, iuxt, a contumelious blasphemie against the truth of God. For as a true man promising a cottage to one, and a kingdom to another, is alike true in both albeit not alike liberall: so, is God, alwayes, in whatsoever or in what measure soever hee promised. His Church was his Church alwayes, and, truth, alwayes, was the lyfe of his Church: and, hee proved, alwayes, alike true, in maintayning it in a sparkle, as hee did in keeping it in a shyning torch. If they answer, That they doe not meane, that, for the common error of the Priestes, Prophets and ordinarie Church-men vnder the Law, that therefore, either the promise of God failed, or his Church perished, then, wee have all we plead for. For what, I pray you, letteth him; Or is his arme now shortened; that he may not in the like manner and in the like cases preserve his Church? And; if, in a common apostasie of ordinarie Church-men

both Prophets & Priestes, he yet hath, heretofore, still had a Church, why doe our adversaries make no end of bitter contention against vs? We have, indeed, great & sure promises that the gates of hell shall not prevaile against his Church: but that the ordinarie Ministers, shall alwayes, and all, in common, holde the trueth, not one syllable, yea, contrarie, we have not only manie and serious warnings of false prophetes to arise in the bowells of the church, & in sheepes clothing, but also most clearlie foretold, that such an Apostasie should come, whereby Antichrist in al effectual deceyt should even sit, and beare rule in the Temple of God. If they will saye, that the Church of Israel had not such promises of continuall presence and preservation of truth, as the Christian Church hath: It is a treacherous sophisme. For they had also sure promises of continuall presence and preservation of truth, according to the measure dispensed, albeit not of so great measure of presence and light. And as for that point, whereof our adversaries glorie most, and, wherein, now, at last, they are faine to place all defence (namelie, the prerogative of places and persons :) the Church of Israell had much more for them (in so ample and many promises made of *Ierusalem*, And to the house of *Levie* and familie of *Aaron*,) where as the Church vnder the Gospell (in which, *neither at Ierusalem, nor in any mountaine*, but every-where, and of all men, God is to bee worshipped in spirit and truth) albeit having great sure promises of presence and preservation: yet, of tying God or his truth to any places or persons, in all Scripture, shee hath not so much as any shew of a warrant; which, if the holy Ghost had minded, hee might, with much lesse ado, have reduced those many grave and earnest warnings given both by Christ in the dayes of his flethe, and by his Apostles, thereafter, of the perill of false prophetes: and those carefull instructions of notes how to discern and avoid them, to a short and sure compendie against all fraude: bidding the Church but holde whatsoever the Bishop of Rome did holde, for, that hee,

for-

forsooth, could not erre. If our aduersaries yet oppone, that howsoever the Church vnder the Law did sometime fall away all in common; and, that, albeit the Christian Church should also in like manner, yet the truth of God his promises should not therefore faile: but, that no such thing hath befallen the Christian Church, or could befall her: in respect of the great measure of light and cleare dispensation by the Gospell. It is many wayes both foolish, and impertinentlie alleadged, for, first, it is a plaine taking of that which is in question. Next, as the state of our question is (whither possible, the Church may erre (*communiter tota*) and God his promise yet abyde true) to oppose, that shee hath not erred, is also ridiculous as, if in disputation *de iure*, one should answer *de facto*. If God his promise still may consist, albeit shee did so erre, wee have the point wee pleade for. And, whither shee hath erred or not, they must of necessitie come with vs to trye by such rules of examination, as wee only labour to reduce them to, and they, in an evill conscience, alwayes, flee: onely crying against vs, *The Temple of the Lord, The Temple of the Lord*. And the Church can not erre. This lie, this their presumption of the ones possible and easie falling away, and of the others assured standing in truth, grounded vpon the lesse and greater measure of light, it sheweth their foolishnes in diuine matters. For, as, whatsoever measure of light dispensed, is God his free benefite, so is our either imbracing or abyding therein, his only gift. Who as hee iustlie will give ouer presumptuous and secure men to groape even at noone day, so, is hee faithfull and wil not suffer his owne to bee tempted above that they are able, *1. Corinth.* 10. 13. but will give the issue with the temptation. Wee have, indeed, to glorifie God, and even to glorie in him, for the huge measure of light and gracefull dispensation by the Gospell: but so farre ought men to haue bene from vaine boasting thereof, or carnall and secure relying therevpon, as, in all watchfulnes and godly care, they should haue remembered, with all, that, accordingly Satan was to ad-

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1. Thes. 2.

vauce the mysterie of iniquitie by all effectual working, with all power & signes and lying wonders, and in all deceaueablenes of vniuersitief, among them that perish, because they receaved not the love of the truth, that they might be saved, and therefore, God should send them strong delusion, &c. for Sathan, as a craftie Warriour and subtil enemy, reserved and framed his last cunning, force, and manner of working, according as he did see that, for deceaving, was requisite: and accordingly, by God his wise permission, & iust iudgement, obtained a throne even in the temple of God. And, as in the dealing of God, it is not to be esteemed strange, that he so farre gave over the world to the efficacie of error (whereby he iustlie punished the contempt of his truth, and clearlie foretold the case) so, is it nothing derogatorie, either to his goodnes and truth of his promises made to his Church, or to his power of performance: as our adversaries, because the Lord (whom they would make a varlet to their lustes) hath iustlie cast dunge vpon their faces, therefore by a dotting dilemma, would inforce vpon vs this blasphemie, as a necessarie consecrarie of our doctrine. For that, if the Church have erred, it must have beene that either God would not, or then that hee could not, keepe his promise to her. But, it is the propertie of their king *Abaddon*, to blaspheme the name of God, his Tabernacle, and them that dwell in heaven. Wee both acknowledge his goodnes, and praise his truth, and power, and confesse, that, by this course of dealing, they are more highlie manifested, then if the gates of hell and smoake of the bottomles pit had never assailed the Church: Or, if the weaknes of men had never appeared to the praise, both of his goodnes and power. For, as his incomprehensible goodnes and constant truth, are, herein, magnified, that though all men be liars, yet hee abydeeth true, and the infidelitie of men can not make his promise of none effect: so, did his infinite power exceedinglie extoll the selfe in this, that as hee bringeth light out of darknes, and maketh his light to shine in darknes: as hee bringeth life

Maister
John Frazer,
in his chal-
enge.

life out of death, and preserveth the children of death: so, in the midst of Antichrist his vsurpation, and such absolute domination in the holy Citie and Court of the Temple (the visible Church) as no possible meanes appeared of intertaining light: yet, hee not only, all the while, preserved two candlestickes and two olives, true witnesses and Ministers of light and grace: but also (when, spied out by Antichrist, they were cruellie murdered, and, in his, and his sectatours estimation, vtterlie vndone) hee revived them in furdur vigour, to his and their terrour. That, while all the earth followed the beast (wondering, and singing, *who is like the Beast, &c.*) hee not only, all the while, had a 144000. singing another, though an vnperceiued, note: but also, at length, to the astonishment of all the earth, made, no newe, but even that *everlasting*, albeit long smothered Gospel, to bee proclaimed, first, through the mids of heaven, and, at last, to descend, so to the earth, that all the earth is lightened with the glorie thereof: hee thereby, I say, to the high praise of his power, sheweth to all men: that, *neither by an armie, neither by strength, but by my spirit* sayeth the Lord.

Revel. 17.

Revel. 19.

Revel. 14.

Revel. 14. 6.

Revel. 18. 1.

Zach. 4. 6.

19. Where they except yet heere against vs, that for many ages, no such Ministers can, from any record of storie, bee alleadged, who did oppone themselves or contest with the Church of Rome: so, as, of necessity, it must followe; that either none such were, or then they were not faithfull in dissembling so long the trueth: which, also, could not bee so preseryed by their ministerie: It hath a manifolde Sophistication, for (to let bee that whereby our men have often answered them, by faire Catalogues (from cleare Storie) of famous and worthie men, in all ages, holdinge the truth and striving against anyling corruption) they are, here, even in Logike, ridiculous, concluding (as schooles speake) *ab authorize negative*, whereon nothing doth follow, they were not perceaved nor known, or they are

not

not recorded: *Ergo*, they were not, who seeth not the weaknes of this consequence? In the dayes of *Ahab* and *Iezabel*, though princes have long eares, and, Prophets, in God his matters, bee sharpe sighted, yet, a hundreth Prophets, in one cave, and seven thousand true worshippers in one kingdome, escaped the knowledge not onely of *Ahab* and *Iezabel*, but even of *Elias* also: An other fallacie is in this, that, because they are not recorded, and, so, are not knowne to the world, now: that, therefore they were not knowne in their owne times. It followeth not, for recordes beare commonly, but what obtaineth in the tyme: so as, albeir some men, in each tyme, have, either opposed them selves to prevailing evils, or, at least, not beeing able to resist a speat of iniquity, have kepted them selves pure from the corruption, and were knowen to the Godly then: yet, as they were borne downe in the tyme, so, neither hath any record of the come to the posteritie: through the tyrannie of such who, not onely; maister-fully, did set for ward wickednes, but also disposed of all registers and recordes of matters, at their pleasure: Daylie experience maketh this more then manifest. How many, in all ages, and in all countries, will sigh for the evill which iniquity of time carieth through? And, from that which in a Province, Church, or Synode, is enacted and taketh place in the whole, in common, without open resistance: to conclude, that, in that Province, Church, or Synode, vniuersally each one did think so, and that none were contrarie mynded: whom doeth not daylie prooffe teach; that it were a ridiculous illation? How many will give open signification of discontentment; whose both meaning and memorie yet wilbe buried from the posteritie? How many, in weaknes, will beholde, and tolerat, what they can not resist; or without evident danger cōdemne? How many, at the first signification of opposition, will bee silenced and terrified, with some such check as this, *Art thou also of Galilee?* Was not Christ condemned by the whole Counsell of the Priests; and yet, the Scripture witnesseth, that
divers

divers of the Priests did believe in him? If one, presentlie, *John 7. 50.*
 writing a story, should therein, affirme, that, in Italie, all *John 12. 40.*
 universally did now hold the Roman religion: the future
 ages could have no reason but to esteeme it true: but we,
 who now live, would laugh him to heading as a shame-
 les lier; if hee but denied that many hundred were even
 in Rome, who hold the Pope to bee Antichrist. The third
 deceit, in this their argumentation is, that from their owne
 knowledge, that is the knowledge of the earthly ones fol-
 lowing the beast, they conclude of all mens knowledge,
 absolutely: against the rules of Logike. For, although nei-
 ther the beast nor his wondering sectatours did see them
 or heare their song, (which, was GOD his speciall care
 and providence for their preservation) yet the sealed ones
 and followers of the Lambe, did, each generation, in their
 owne tyme, both see and heare them: as, by Scripture, is
 manifest. Their fourth illusion, herein, is in that, vpon this,
 that no opposition was made to their Pope, they conclude
 that none were contrarie minded. Wherein, besides that
 they, still reason, *ab auctoritate negativa*, and, so, doe impinge,
 foully, in all the sortes above specified: And, that, by cleare
 instances, in all ages, of famous learned men taxing the abu-
 ses of religion: I might conuince them: as diuers of our
 men have already done: they decieve also, craftily, by co-
 fusing tymes and cases. For, as the degrees of the myste-
 rio of iniquity wrought on Iewrie, as first, and Antichrist
 did not mount vpon the height of Satan his throne at once:
 so the measure and manner of contesting becommed, in
 course of tyme and growth of euill, to bee much diuers. No
 age, since the Apostolike tymes, brought not with it some
 degree of growth to that mischiefe, which, even in their
 dayes was a hatching: and, no age, accordingly hath not
 clef behind it (in despyte of all repelling and suppressing
 tyranny) recordes of some grievous complaints, of holy
 men, vpon the abuses in the tyme. Love is ever loath to
 cast off all hope and possibility of remedie bee cleare
 past. The pretence of the Lambe his hornes, and of Pro-

F pheticall

phetically authority carried him long outso, not only in his first and more tolerable beginnings, but, even in an insuing huge height of impious vsurpation: and multitudes even of true, but simple sheepe, following, in vprightnes of mynd, the common ensigne, and (through not discerning of the Dragon his mouth vnder the semblance of the Lambe his hornes) receaving his name, or at least, his number, but never his character, so strengthened him: as, men had not yet gotten either the knowledge or the courage to challenge him directly for Antichrist: who, yet, both hated and abhorred his impiety, and, freely, taxed it, both by word and writ. And, it was the Lords his will, that, before open and full contestation, in the highest degree, his impious vsurpation should mount to the highest.

Revel. 13.

Revel. 2. 21.

9. 10. 11

While God gave even *Isabel* tyme to repent her of her fornications, that the more justlie shee might bee cast, at length, *in the bed of torment*: Whose whoordomes, that the true servants of God did toleat so long; it was, indeed, a point of weaknes in them; and, for which, *the Lord had something against them*, but, no argument, wherefore either they were not his true and beloved servants, or yet, that they were not at all as sophisticatedly, our adversaries doe inferre. And; this their infirmitie, will appeare, yet, the lesse wonderful, if we consider how, with the degrees of arising impiety, antichrist, also, arose to greater & greater impatency of any cure: and to a tyrannicall intreating of opposers. At first, some freedom was of admonitions: thereafter, they were repressed by deprivations, degradations, & excommunications. At last, hee becommeth all and whollie of the Dragon his coulour, and barbarouslie sheddeth the blood of Saints. All which course of his waxing impietie and condition of Saints vnder and against him, are so clearelie set forth by the holy Ghost, as I even loath to spend so many wordes in so plaine a matter. And, verelie, if compassion of the weake (whom they stupifie with these bugbaires) did not moove me, I would not once make anwere to such blind leaders of the blind, and men

so perverselie contentious, against, not onely invincible reasons, but, even clearelie foretold and fallen out cast. The two witnesses (a sufficient though a small number) *Revel. 12,* had a long tyme of prophecyng, and, albeit in heaviness, for the prevailing evill, and succes of the mysterie of iniquitie, yet without open contestation. But, corruption growing to such height (the beast not onely sitting in the holy city & court of the temple, but also treading downe all true worship therein) as, of necessitie, the right rod of examination behooved to be applied to discerne the temple (the true Church) and to trye, if City and court, being so far polluted, could possibly come in the account of God his house, or were to bee cast out. Then, the applying of the rod, made Antichrist to perceave such to bee within him, as he thought not of whom, when, thereupon, he had so cruellie murdered, even with applause of the blind worlde, as they seemed not onely to be no more, but, also, that their memorie was reproachfull and odious: yet, hee did find them revived, in greater strength, and, visiblie, at last to his grieve & terrour, to obtaine the tytle & account of the true Church: Wherat, his kingdome falleth. And this course of the Lord his working, as it sheweth his great patience, to the justifying of his iudgements, against so obstinatlie impenitent an apostasie: so it answereth abundantlie the foolish demands of our adversaries, whereby, in all the force of eloquence which a badde cause can afford them, they aske, why, in any case, wee would not rather have reformed the Church, then overthrow her; and cured her rather then killed her, & forsaken her fellowship? For, first, they are still ridiculous in assuming the question, by vsurping to themselves the tytle of the Church: of which they are not, & in which they are no otherwayes then a soare & proper evill of that body. *We have not forsaken the Church but have brought the Church out of Babel, wherein shee was long captive.* We have not fled from the Church or left the ensigne: but cleaving still to the ensigne, & true Church, we have iustly, *Revel. 18,* gone asyde from the traitour in the church, pretending the

*Maister
John Frazer,
in his chal-
lenge.*

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Ab. 19. 9. Lambe his hornes, but speaking with the mouth of the Dragon. We have not rent the vnitie of the Church, but, by the example of the Apostle, we have separated the Disciples from refractarie enemies. Wee were so farre from wounding the Church, as faine, would wee have cured Babel (in the Church) but shee neither could nor would be cured. So, we behooved to leave her as a burnt mountaine, wherein, could not be found, any more, a stone for a corner or for a foundation. Her grapes were become as the grapes of *Admah*, and her vine as the vine of *Tzeboim*. that, without so much as once looking behind vs, wee behooved to goe vp to the mountaine for our liues, and forsake *Sodom*. And least we should be partakers in her iudgements, we have great reason (it being said to vs *Come vp hither*) to escape, and be like the he goates of the flock: coming out from among that contagious & incurable company, and touching no vncleane thing. Did we goe out of Babel, till there was no balme for her soare? Did the not so farre refuse all medicine, as, we lay cruellie slaine and barbarouslie vnburied in the streetes, before we left her? And yet, one of their mylde men (forie, as seemeth, they had no more of our blood) is not ashamed to aske: why we did not rather chuse to suffer for the truth, if so be we hold it, then to haue rent the vnitie of the Church? Thus, still the Whoore, impudentlie, braggeth of the Brydes name: and, albeit her filthines be discovered, yet shameleslie ha-ving eaten, *Shee wipeeth her mouth, and sayeth, shee hath committed no iniquitie.*

Gen. 19.
Revel. 11.
Jerem. 51. 26.
Exod. 32. 20

20. Now, I hope, I have cleared, that, howsoever the promise of God can not faile, but that truth ever abydeth in the Church: yea, and by the ministrie of true pastours, is, and hath alwayes bene maintained therein: yet, neither have our aduersaries anie thing whereof to boast heerein, as, who neither are the true Church nor true Pastours of it: neither, albeit both Church and Pastours *communiter omnes* (all in common) have fallen away from this truth, that it derogateth ought to the veritie of God his

his promises: whom, as, it pleaseth, sometime, (for magnifying and manifestation of his truth and power, in man his falshood and weakenes) to preserve his truth, in a smal sparkle, in, and by a few secret sealed ones: so, when hee will have it to breake forth in a great fyre, for chafing away and dispelling all overclouding error, hee both may and hath, at all such occasions, raise vp men extraordinarily, in the way of righteousness, and in evidence of his spirit and power: to the iust conviction and confusion of them, who having the ordinarie place of husband men, in the Vineyard, yet were become murderers (and having the ordinarie place of builders of the house, yet were destroyers. Neither tendeth this, to open a doore, for anie, to despise the Church of God. Which, whosoever heareth not, let him be a Heathen and a Publicane: Neither giveth it libertie to contemne the ordinarie means of God his dispensation by Pastours. (seeing none, ordinarie, can beleeve but by hearing, or heare, but by preaching) but, as I have said before, it is to waken Pastours to looke to their ministerie, and how they keepe the covenant of *Levie*: and not secuvillie to sleepe, and while they looke but to their own wayes, yet prouddie, to make God the varlet of their affections. And, on the other part, it is to stirre all Christians to a carefull studie to discern betwixt the true church and the Synagogue of Sathan, calling themselves Jewes, and yet, are not: and betwixt true Pastours, and false prophetes, coming in sheepes clothing, but within are ravening wolves: for it becommeth men not to be rechles in so important a matter. and, if it had not bene both a high and requisite point of wisedome, the Lord and his Apostles had not given so many sad and serious warnings to that effect.

21. Here, now, as at the pulling from them of their *Palladium*, to the evident peril of their *Pergamus*, & Satans throne in it, and the vndoubted subversion of their execrable *idol*, they cry out a great cry and a bitter. That, if thus, men once depart from the iudgement of the Church, what cer-

Mar. 16. 17

Rom. 10. 41.

Malach. 2. 8

Revel. 2. 9.

Math. 7. 15.

Revel. 2. 13.

taine warrant can they ever finde to stay on? or, What guyde can they be sure to follow; for finding out of truth? So; still, they cease not to dallie, and, shameleslie, in one sort. Wee would not have men to depart from the iudgement of the Church (which is the pillar and stable seate of truth, and without which is neither veritie nor lyfe) but, howe much we are necessarilie to cleave thereto, so much the more carefullie, by the right rule of examination, to trye and discerne betwixt the Church, and the pretending harlot, and, to this end, the Lord hath given vs his word & his spirit: and, in all ages, hath recommended them to his owne children, as vndoubted guydes, in all doubtfull cases, so vnder the lawe, men are ever exhorted to the lawe & the Testimonie. *David*, and the Prophets direct al men, alwayes, thereto, they have the *Lawe and the Prophets*, saith Abraham, in parables. And, our Lord, for cleare testimonie of himselfe, biddeth the Iewes search the scriptures. Peter, from an other spirit, then have our aduersaries, calleth the word of the Prophets a sure and certaine word, and exhorteth to attend thereto. And, Paul, even vpon this that the Church is the house of God, the pillar and stable seat of trueth, and that godlines is a great mysterie, groundeth both a reason why hee did write to Timothy, and an earnest exhortation, to take heed to the reading of the scriptures: for that many, diverting therefro, and giving themselves to spirits of error and fables, should fall from the truth, and teach doctrines of Devils. We read many warning not to be miscaried with common errors or the authoritie of men: yea, as I have before touched, diuers times, both Pastors and people, in common, are taxed for falling away from the word. We are exhorted, carefulle, to proove and try what word men doe offer vnto vs, but never, in all scripture, have we so much as one mine, of secure relying vpon the authoritie of ordinarie Pastors, without due examination, and the iudgement of al sound antiquitie accordeth hereto. One of the Fathers saith thus,

Qui vult cognoscere qua sit vera ecclesia non cognoscat nisi tantummodo per

Lat. 26. 29.
John 5. 39.
2. Pet. 1. 19.

2. Timoth.
3. 14. 15.
Throughtout
the 4.

per scripturas, and longe a seer, *Christiani ergo volentes firmitatem accipere doctrina vera ad nullam rem fugiant nisi ad Scripturas: alioquin si ad alia respexerint, scandalis abutuntur & peribunt non intelligentes quae sit vera ecclesia, & per hoc incident in abominationem desolationis quae fit in sanctis ecclesia locis, the place is remarkeable, & in English thus, who wil know which is the true church, let him not seeke to know it but only by the scriptures, &c. Christians, then, wilking to receave the stable assurance of true doctrine, let them runne to nothing but to the scriptures, otherwayes if they look to ought else, they shall stumble and perishe, not vnderstanding which is the true Church: and shall fall, hereby, in the abomination of desolation which standeth in the holy places of the church. This same is yet more plainly shewed in these wordes, *quoniam videritis, &c.* (that is) when ye shall see vngodly heresie, which is the armie of Antichrist, standing in the holy places of the Church, then, let them who are in *Iudea*, flee to the mountaines: that is, they who are of christianitie, addresse themselves to the scriptures: because, when once that heresie hath obtained place in these Churches, there can bee no tryall of true christianitie, neither any other refuge for christians willing to know the veritie of the faith, but the divine and holy Scriptures. And the same *Christoforus* in the same place; *Antea multis modis, &c.* before, many wayes was shewed which was the Church of Christ, but, now, no maner of way but by the Scriptures. Thus is cleare not only that the scripture is the sole rule of tryall: but that the necessarie reason why only to have recourse thereto is Antichrist his obtaining so farre within the Church, as, to escape the abomination of desolation standing therein: also, wee must runne and runne only to the Scriptures. *Non enim per alium (scilicet Irenaeum) dispositionem salutis nostra cognovimus quam per eos, per quos Evangelium pervenit ad nos, quod quidem tunc praecomaverunt, postea vero, per Dei voluntatem, in scripturis nobis tradiderunt fundamentum & columnam fides nostra futurum:* (that is) for by none other have wee knowne the disposition of our salvation, but by these,*

*Author opo-
ris imperfo-
cti in Marth.
homi. 49.*

*Libro 3.
cap. 31.*

by

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by whom the Gospell hath come vnto vs, which then they preached, and thereafter, by the will of God, delivered to vs in the Scriptures, to remain, in all tymes to come, the foundation and pillar of our faith. The same father in another place speaketh thus: *Plantatus est enim Ecclesia Paradisus in hoc mundo: ab omni ergo ligno Paradisi manducabis, id est, ab omni scriptura dominica, &c.* that is, for the Paradise of the Church is planted in this world: thou shalt eat therefore of every tree of Paradise, that is, of all the Lord his Scripture. And as Ietome sayeth both pleasantly and pertinently, When ever the Church looketh to any other warrant *egreditur de finibus suis* (she passeth out of her owne bounds) let any man, in whom is left any spunk of spirituall sense, conferre these sayings of the Fathers with the dealing and doctrine of Rome now, labouring ever to divert men from this Paradise of the Scriptures, where only is the fruit of lyfe, to a barren wilderness without water, and Cisternes of their owne digging, and, thus, making millions to fall in that abomination of desolation which standeth in the holy places of the Church, but their seares are scene, & they shal prevaile no longer.

They exclaime here, against vs, that thus, we pervert all order in God his house: making every privat Christian iudge over Pastours, and subduing the spirit of the Church to every privat spirit. And, O how they both please themselves, and play themselves in amplifying the absurditie, as they think, of this point! But, to calme, a little, their charr heerein. First, I aske them, is it not a common direction for all Christians; to trye spirits, and not to believe every spirit? Are we not comanded, to proove al things; & to hold that which is good? Are we not often, & carefully exhorted, to beware of false Propheets? While they cannot, or dare not (though they would) gainsay to cleare Scripture, they runne to this: that the only sure trial is, to acquiesce in the iudgement of the Church. But, shameles men, is not this all one thing, as if they said, the best triall were to see no triall at all? And what doe they, hereby, but still as-
sume

1. Iohn 4.

1. Ioh. 5. 21.

sume the question? It is the true church, within the visible church, which we have to trie; and, how we shall rightlie discern the bryde from the harlot. It is in a common presence and audaciouslie acclaimed title of the church, and propheticall authoritie, to discern wisely the true church from the Synagogue of Satan calling themselves Jewes; and the voice of the true shepheard, from the Dragon his mouth even in the temple of God. We wil acquiesce in the iudgment of the church; but, we must first know, that it is she, and not a masker harlot vnder that name. Yea, and even then, not acquiesce simplie, because it is her voice, but because by the word and spirit, we perceave her to speak the words of the brydegroom: and that, therefore she is the bryde and true mother of vs all. O, but thus say they, you stil subiect the spirit of the church to everie privat spirit: & make lay men iudges over Pastours, to whom Christ hath committed the governemēt of his house. If I aske them, what they do meane by this, their distinction of a publike and privat spirit, what can they answer? ar their mindes so stil plunged in the puddle of their predicamēt, as they imagin the spirit of Christ to be a *Species* divided in *individua*? dare they say, that there be divers spirites, or, that the Church hath any other wayes the spirit, but because al the mēbers of her body are indued with one and the same spirit, each according to the measure of the donation of Christ? there is but one spirit, albeit divers administrations and operations. Now, if every true member of the church hath one and the same spirit, for what vse have they it? Or dare any be so blasphemous as to imagine that the spirit of God can be in any without some spiritual operations? have not the children of God the spirit, that, thereby they may both discern the things of God; and be capable of them? for the naturall man can not: but the spiritual man discerneth al things & is iudged of none. and, as the spirit of mā knoweth & iudgeth the things of men, so doth the spirit of God, the things of God. Our adversaries here delude the simple with a deceitfull equivocation: from that ordinarie pre-

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rogative of government and iudgement given to Pastours, concluding, falslie, of all spirituall sense and gust given to all and everie Christians, for iudging and discerning, heavenlie things, by the spirit of God in them. And, because the gift of dispensation, and ordinarie government is peculiarie given to Church-men, or Pastours, vnder an equivocation, they wil spoile all and everie privat Christian of al spiritual sense, and discerning facultie: If a steward of an house, to whom the dispensation is comitted of distributing food to the familie, did offer to a child or servant of the house a stone in stead of bread, or, a serpent for a fische: and, if the child or servant did, therefore, reiect them: had he place, by reason of the dispensation committed to him, to quarrell either the child or servant, for vsurping his office? The horse, or ox, which neither have the skill nor place given them by nature, to provide or dispense to themselves their foode: yet, by naturall sense, have allotted to them, this facultie, to discern haye from thornes, and provander from gravel. Any common sensible man, which hath not the art either to teach himselfe or others musike, yet, naturallie, perceaved a iare therein, and sturreth at it: and, hath his Maister of art place, here vpon, to expostulat that hee taketh too much on him? In divine matters, God, alone, properlie, is Iudge: and, the Church is *index* (that is declarer) *non index* (not iudge) of his will or word. No more then heraults of armes are iudges or discerners, but intimaters, of the Princee his pleasures: and, yet, in a peculiar manner, and by a speciall power, which no common subiect, may or dare vsurpe; who, yet, all of them have place to crave & examine their warrant: that ordinarie and peculiar power of dispensation, government, and iudgement, according to the warrant of God his word and will thereby, proper to publike office-bearers and spiritual heraults, is one thing, and the spiritual gust or facultie given to all Christians, whereby to try & discern, whither it be food or poyson; a stone or bread; a fische or a serpent, that is dispensed vnto them: whither it

be:

be the voice of the shepheard, which they heare, or the voice of a stranger, it is another thing, we admit not euery subject to vsurpe the place of herauld, nor euery sheep to vsurpe the office or power of a shepheard. But, by the great shepheard his own testimonie, we know, that whosoever are his sheepe, they will discerne betwixt voices: and, so, learne to auoide the thiefe, & follow the true shephearde. John 10.

These two, our aduersaries, either maliciouslie or ignorantlie, and, sophisticallie, cōfound: vnder pretence of that which is the Pastours part, by zquivocation, pulling from the sheep, all spirituall sense: so, making them, in stead of lightened & living mēbers of Christ, dead & senseles: thus, to miscarie them whither they list. To Pastors we yeeld, alwayes, both the place & honor of dispēsing food to the familie: yea & that so far forth, as we absolye not any Christian from the necessitie of submitting himselfe to God his ordinaunce therein. But as Christ hath given his spirit to all his sheep, whereby they live spirituallie: and, hath left his word to be the only food of his house, for fostering & nourishing that life: so, we affirme, that all true sheep, even who hath neither the skill nor the power to be their owne carvers, have, yet, by his spirit in them (that vnction which teacheth all things) a spiritual discerning facultie to know, 1. John 2. 20.

what is propined them, so, as even the weakest in that facultie, yet having in any measure, the true gust, albeit, in infirmitie, he wil be brought to muse & doubt, ye & sometime to mistake that for food which is not, yet as a mā seeking after some precious Iewell, though many things in apparance like it, present them selves to him, and even detain his mind, as doubting, but som of the may be his darling: yet this is ever stil without satisfaction of heart, so as he cannot rest nor acquiesce, but still his mind giveth him that he is deceayd. and so hee, still searceth and sendeth after something, which he hath not, as yet, gotte: and if he could yet but once see, he would sone know. Vpon which having fallen, then as two wel accorded lutes, the one being stricken, the other also soundeth: so at the first sight,

his heart leapeth and is filled with ioye, his mynd with cleare light, and his soule with solide peace. And, then, he, disdainfully, casteth from him these counterfaits, which he never heartelie embraced. Is it not a strange impudencie, in these men; that, in so manifold warnings, given vs by our Lord, to trye well what wee embrace or hold; and in so faire a facultie afforded vs by his spirit dwelling in vs, to prooue things, that they notwithstanding, dare, so malapertlie, exact, of Christians, a blind obedience, and implicit faith? Who setteth any wares a seale, boasting of their synesse, and, yet, in any case, will not have them lookt on, or tryed, but, will bee, blindlings, believed vpon his baire word: for me, I would never seeke any greater argument, that hee were a thiefe, and no true marchand. The Romanists plead, stoutlie, that the truth is with them: why? Because they are the Church, and why the Church? Because they have an ordinarie succession of Pastours since the Apostolik tymes. If, here, you vrge, that in so farre as, often, personall succession holdeth not the same doctrine; but, even all, in common, have and may fall therefrom, therefore, to approoue themselves true successours to the Apostles; they must also verifie themselves to hold the same doctrine: then their hearts *brust for anger,* and they will gnashe at you with their teeth, and crie out, fye on such an heretike as once thinketh such a blasphemie. That no such thing hath befallen, or possible could befall the Church. If yet they bee requyred, to bring, then, their doctrine to due examination, by the written worde. No: but you must, *sile implicita*, believe them vpon their word. And, albeit Scripture did seeme never so farre to condemne them, yet you must not suspect any evill of them, why? Because that is onely the true sense of Scripture which they approve, so as you must not so much as doubt, or once call in question their interpretation. And why? Because, foresooth, they are the Church. Is not this, prouddie to mocke God; and, impudentlie, to delude men? Is not this, to picke out the eies of the worlde,

to cary them, blindfolded, as oxen, to the slaughter; and, as
fooles to the stockes, for correction? Augustin, pleading
for the truth, and, having, trulie, for him all, which our
adversaries doe, falslie, glorie of: yet, sheweth, that he was
of another spirit, which taught him, that verity was other-
wayes to bee defended, then by such subtrefuges, as they,
in an evill conscience flee to. His words are these, *Nemo* *Contra Ep.*
nostrum dicat iam invenisse veritatem; sic eam queramus quasi ab *fundamento*
virum, nesciatur. Ita enim diligenter & concorditer queri potest si nul-
la temeraria presumptione inventa & cognita esse credatur: aut, si &
hoc à vobis impetrare non possumus, saltem illud concedite ut vos tan-
quam incognitos nunc primum audiam nunc primum discutiam: ju-
stum puto esse quod postulo; hac sane lege servata ut vobiscum non
orem, non conventicula celebrem, non Manichæi nomen accipiam, si
non mihi de omnibus rebus ad salutem animæ pertinentibus sine ulla
caligine rationem perspicuam dederis. That is, let none of vs
say, that he hath alreadie found out the truth, let vs so seek
it as if it were vnknownen to vs both. For, so, it may be di-
ligentlie and peaceably sought out, if, in a rashe presump-
tion, men doe not esteeme that they have, alreadie, found
and knownen it. Or, if neither this can be obtained of you,
yet grant me that other, at least, that I may now first heare
you, and, now first, trye you, as vnknownen before. I think
it bee an equitable thing which I crave, observing, fore-
sooth, this rule, that I neither pray with you, nor keep
conventicles, nor take the name of a Manichæan, ex-
cept of all things concerning the salvation of my soule,
you give me, without any obscuritie; a most cleare rea-
son. And, in that same place, *ut ergo hanc omnitan sapien-*
tiam quam in Ecclesia esse Catholica non creditis, multa sunt alia, qua
in eius gremio me iustissime teneant. Tenet consensus populoꝝum atque
gentium, tenet auctoritas miraculū inchoata, spe nutrita, charitate
aucta, vetustate firmata, tenet ab ipsa sede Petri Apostoli cui pascen-
das oves suas post resurrectionem Dominus commendavit, usque ad
presentem episcopatum successorū sacerdotum, &c. *Ista ergo tot & tanta*
Christiani nominis charissima vincula recte dominem tenent credentem
in Catholica Ecclesia etiam si propter nostra intelligentia tarditatem vel

vita meritum veritas nondum se apertissime ostendat: Apud vos autem ubi nihil horum est quod me invitet ac teneat, sola personat veritatis pollicitatio, quae quidem si tam manifesta monstratur, ut in dubium venire non possit, proponenda est omnibus illis rebus, quibus in Catholica teneor. (that is) to passe by, then, that wisdom which you beleve not to be within the Catholike Church, there be many other things also, which most iustlie doe holde me within her bosome, the consent of peoples and nations: the authority by miracle begon, nourished by hope, increased by love, and stablished by antiquitie: a succession of Priestes from the selfe seat of Peter the Apostle (to whom Christ after his resurrection, recommended the feeding of his sheepe) even to this present Bishoprike, &c. These then, so many and deare bands of christianitie, doe rightlie hold a mā, beleaving, within the catholik church, though for the slownes of our vnderstanding, or merit of our life, the truth do not as yet most plainly shew it selfe. But, with you, where none of these are, either to draw me or detaine me, nothing soundeth but a bare promise of the truth, which notwithstanding, if you can so evidentlie shew, as it cannot be doubted of, it is to be preferred to all these other things whereby I am holden within the Catholike Church.

13. But, this truth (say they) can neither bee shewed but by the church, which, only, hath it: neither could men bee otherwayes induced to beleve the Gospell, except therewith, the authoritie of the church did move thē, as *Augustin* speaketh: *ego vero Evangelio nō crederem nisi me ecclesia commoveret authoritas*. We denie not that the church only hath, and sheweth the truth. Yea we grant also, that, according to *Augustin* his mind in that place, the authority of the church is the ordinarie and necessarie motive whereby a fisdell who neither knoweth Christ, nor beleeverh the Gospell, may & wil be first induced to reverence religion: but it is but a cōmotive, and, as the same *Augustin* speaketh, *oportunū inquirendi exordium*, so as albeit men be so stirred to reverence & inquire, yet they rest not vpon this, that the church saith

*Contra Ep.
fundamen-
tal.*

*Libro de
veritate
credendi.*

so, no more the did the *Samaritans* vpon their womans report, but because by the word & spirit they finde that shee speaketh true, *non iam hominibus sed Deo intrinsicam mentem illuminante atque firmante.* for, as in his testimonie little above cited, he saith, there be many things which be great motives to hold a man in the bosome of the church, yet trueth manifested is to be preferred to all, and, as truth is only in the church, and shewed onely by the Church, so is it, that, which only maketh the church to be the church, & whereby, only, she is discerned. O, but all heretikes (say they) doe pretend the truth. yes verilie, and the name and title of the true church also, and so much the greater ought our attention and care be to examine all their pretences. For, bare pretence of truth, as it never yet did, so neither ever shall it be able to beare out falshood longer, then by the right rule of examination it is reduced to due tryall. It is a great fallacie, because that truth can be no where found, but in the church, nor shewed by anie but by the church, and that the authoritie of the church, as a fit entrie to inquire by, first induceth men to reverence and seeke after the truth: therēvpon, to conclude that truth, opened, hath no other vertue, or cleare note, whereby to be discerned from contesting error, but the authoritie of men affirming it. For, being admitted to plead for it selfe, it is not so weak (as to blindfold men, our aduersaries would make the believe) but that anie, whose eyes the prince of this worlde hath not pyked out, or, whose hearts, for stalled prejudices have not hardened; may easilie discern it from lyes: indeede, these, to whom; in God his iustice, the mysteries of the kingdome are spokē in parables, that hearing, they should not heare or vnderstand; and seeing, they shuld not see or perceive, can never discern them. But, they to whom it is given to vnderstand them, wil clearlie & wel, for a scorner seeketh wisdom and findeth it not, but knowledge is easie to him that will vnderstande. and; as it is a vaine thing to reason with, or offer any sound instruction to a drunken man, while his wine is on him, and possesseth all his senses: so, is all

John 4.42.

Augustine,
contra Ep.
fundamen-
tal. cap. 14.

2. Cor. 4.4

Mark. 13.
11. &c.

Prov. 13. 6.

so A DEFENCE OF THE LAVVFFUL CALLING

all travell, taken for clearing truth but fruitles towardes
such as God hath given over to the bewitching cuppe of
fornicatiō. but, who neither in pride, singularitie, nor bit-
ternes, are wedded to their owne will, or to the will and
appetit of men. and, give a free and an vnforstalled heart
to God, to doe in singlenes his will, *they will know of the do-*
ctrine whither it bee of God, or whither men speake of them selves. as
witnesseth the Lord him selfe: and, as Solomon, in the spirit,
speaketh of the words of wisdom, *They are all plaine to him*
that will vnderstande, and streight to them that would finde know-
ledge. For, as saith the Apostle: *The day maketh every man his*
worke manifest: for it shall bee revealed by the fire. The word of
God is not like the word of men. *Alas that hath the worde of the*
Lord, let him speake it faithfullie what is the chaffe to the VVheat, saith
the Lord. Is not my word even like the fire; and like a hammer that
breaketh the stone? as the lillie among the thornes, so is my love among
the daughters: and, as the apple tree among the trees of the forest, so
is my well-beloved among the sonnes of men: The wordes of the VVise
are like Goats and like nails, fastened by the Maisters of the assemblies,
given by one Pastor. Yea, even as the night flyeth before the
sunne, in such sort, as no thiknes of clouds or foggie mist
can so farre darken, but that men doe easilie discern the
light of day: so trueth, once shewing her face (howe fewe,
howe base, or howe weake soever the instruments bee)
then, nether multitude, nor high qualitie of maintainers,
nor prescription of tyme and prevailing darknes, can give
to error any strength to stand against it. For, the wise re-
solution of Gamaliel holdeth, ever, true, *that if this Counsell*
or worke bee of men, it will come to nought, but if it be of God, none
can destroy it: but, even, in that wicked endeavour, *they will*
be found fighters against God. The powerfull, yea & miraculous
prevailing light of the Gospell, whereby, against all the
deceit, force, and malice of Satan, & power of the world,
Antichrist is so sensiblie going to destruction: that, howe-
soever they obstinatlie blaspheme, yet, they are gnawing
their tounge for sorow: it sheweth sufficiently, what pow-
er is in the word of truth against al oppositiō whatsoever.

24. And, this miraculous successe, and evident finger of God, wee, indeed, glorie of, in the Lord, who, thus, beareth witness to the worde of his truth. Whereby as by the roare of a Lyon seconded with seven thunders, Antichrist is thunderstricken with astonishment and going, sensible, to powder. Neither doe wee this, for that wee thinke vs holden to produce miracles for a warrant of our doctrine or callings: as our adversaries, iesting (but with fained chear) at this our successe, require of vs. For, a wicked and adulterous generation requireth a signe, and no signe shall be given them but that of the Prophet Ionas: and, that, albeit they destroy this Temple, yet God shall raise it vp againe in three dayes. This signe they have gotten, and have seene it to their terrour and iust confusion. In that, howsoever, with al malice, fraud, and barbarous feritie, they have crucified the Lord Iesus in his members, and destroyed his true Temple: albeit his faithfull witnessnes lay slaine and ynburied in the streetes of their great Citie, three dayes and a halfe, yet God raised them vp againe. But, to discover yet, more clearelie, in this point, their either ignorance, or evill conscience, or both. I would aske the, who, thus, cry after miracles, if we did work also many, yea and in appearance, also great miracles, as ever did Christ, and all other Prophets or Apostles: would they therefore beleewe vs, teaching any other gospel the which is already taught and written? they are worthe, indeed, whom God should give vp, in his iustice, to this grossenes, who, by false miracles and lying wonders, have seduced the world to believe lyes. Yet, I think there is none of the that dare say so. If the, our doctrine be new (as they stoutlie affirme) how vaine are they to require of vs miracles? when onely, this, that it is new, may sufficientlie improve it not only being destitute of miracles, but even albeit it were backed with al the wonders of the world. But if our doctrine be not new, but even that ~~everlasting~~ Gospel: then, their desire, prooveth them to bee a wicked & adulterous generation. If any man or Angell preach any other Gos-

H speill

Mark. 12.

39.

Ihon. 2. 18.

19.

Revel. 12.

Revel. 14. 6.

51 A DEFENCE OF THE LAWFFVL CALLING

Deutr. 13.

spell then which hath beene taught and written, though hee remove mountaines, let him be *Anathema*. In the verie infancie of the old Church vnder the law, when, in a smal measure of dispensation, miracles had their owne place & use: the Lord, yet, was so farre from making them the warrant of truth, as, even then, hee would have them controlled by the word of truth. Now, shame, I think, shall dryve our adversaries to say, that they requyre not miracles of vs for a warrant of doctrine: but that, seeing wee have no ordinarie vocation, of Pastours in the Church, that for maintenance of the lawfulness of our extraordinarie calling, wee have to worke miracles. Who, of any sound mynd, can not but extreamelie wonder; how, by so manifold and childlike a cavillation, men affecting the opinion of learning and holynes, should so evidentlie make themselves ridiculous and bewray openlie an evill conscience? For, first, as I have already cleared, for our Churches, in common, they are impudent to deny our ordinarie vocation. But, to let this passe with them, if my doctrine proove it selfe to bee the truth, what place have such men as it convinced to bee lyers, to except against my vocation; which justifieth it selfe sufficientlie even by that same? Doe men gather grapes of thornes, or sygges of thistles? And, if necessitie were

Math. 7. 16.

Mat. 21. 42

of miracles, what greater can bee then this; that, *The stone even reiected of the builders, is yet made the head of the corner?* Which by the Lord his owne Testimony, *is marvelous in our eyes, and, yet it is the Lord his doing,* If our doctrine bee truth, their mouthes are stopped who, directlie, impugne it: and, if it bee false, what foolishnes is it to crave a warrant of our callings; as if all the miracles which ever were wrought, could warrant a man to teach lyes? Besides all this, that miracles are, alwayes requisite for iustifying an extraordinarie callinge, it is falslie assumed. For, of *Iohne Baptist* (whose callinge, Christ his answer to the Priestes, prooverh to have beene extraordinarie) it is witnessed, that hee wrought no miracles: as

Math. 21. 35.

Iohn. 10. 41.

neither

neither did diuers Prophets, before him. And, whatsoe-
 uer was, then, either vsed or requisit, while that man-
 ner of dispensation had place; yet, now, when the
 whole Counsell of God is reueiled, and, that manner of
 dispensation altered: miracles, in these our tymes, with-
 out any more, were even enough, wherefore to mi-
 strust the worker. For that, howsoever at the beginning
 of the Gospell (in so strange and great alterations, as
 were, the inbringing of the Gentiles, and the abrogation
 of the legall worshippe, which was of God his owne
 appointement) it was, as sayeth Augustin, *miraculis inchoata*
 (begun with miracles:) yet, now, the Sonne of man
 having long agoe, come in his kingdome with power;
 and the Synagogue beeing buried with honour: the case,
 in these last tymes, varieth so farre, as, miracles and
 wonders are the badge of Antichrist: who hath come
 with all effectuell working of Satan, in signes, lying
 wonders, and strong delusion. So, as, whosoever, now,
 worketh miracles, *quanto magis miracula consuevit, tanto*
cautius vitare debemus. (How much more wonderfull wee
 confesse them to be, wee ought the more warilie to eschew
 them) as sayeth the same Augustin. And, this diuersitie of
 dispensation, the holy Ghost, in goodly and convenient
 types, most fitlie expresseth, Chapter 4. and Chapter 15.
 of the Revelation. In the first is put a cleare Christallin
 Sea, with seven burning Lampes, apart. So, to designe
 the pure word & worship according thereto; in these first
 tymes, accompanied with the powerfull cooperation
 of the holy spirit: but, in such sort, as then, there was
 a distinct outward and visible dispensation, and dona-
 tion of the holy spirit, by imposition of hands: and kyth-
 ing in visible symbols of the holy spirit, and diuers gifts,
 and miraculous operations. In the fiftene Chapter, is
 shewed again, that the Sea is cleare as Christall, and
 hath the ioyned operation of the holy spirit: but, the Sea
 is mingled with the fyre. To shew, in the last dispen-
 sation, for overthrow of Antichrist, a puritie of the word

*Christ. in
 Math. he-
 mul. 47.*

1. The. 2.

*Lib. 21. de
 ciuitate Dei
 cap. 7.*

and worship, & the vertue of the spirit ioyned therewith, as at first: but yet so, as no dispensation of the spirit should be, but by and with the word, as mingled therewith: all outward, and visible extraordinarie donation of the spirit, and miraculous operations, now, ceassing. And verelie, an other manner was requisite for bringing in first the Gentiles to the faith, and so, casting Satan from heaven, (even that the Gospell should be *miraculis inchoata*) then for overturning his fraudfully reerected throne in the church vnder pretence of the Lambe his hornes: and to much different dealing for burying the Synagogue with honour, then for thrusting Antichrist to the doore with shame. At first, the Lord had to procure credit to his Gospell as to his owne sacred will & word: next, again, he had by this Gospell, so now obtaining, as the partie to be detected and overthrowen thereby dare not openly denie the authoritie thereof, but to convince the traitour covered vnder false pretences.

25. To disprove this power of plaine and prevayling truth, and, to discredit the argument of our miraculous successe thereby: our adversaries yet ryse against vs with two obiections. The first is, that, if successe and wyde obtayning were a note of truth, then also, or more iustlie, might Arrianisme and Mahometisme acclaime the title thereof, as wee. But, these instances are sophisticallie, brought against the truth and vs. For, albeit wee confesse herelike to bee verie contagious, and the word thereof to be fretting as a gangrene: through the conveniencie it hath with the vaine humour of man, who is, naturallie a lyer: yet when soever it is put to iust tryall by the truth, then can it retaine no strength. It is indeed, true, that truth alwayes prevayleth not. (for then, the mysterie of iniquitie had never attayned to such height,) but, this falleth not through the weaknes of truth, but partlie, through the vauity of men, who falling away fro the love and due regard of truth, are, in God his iustice, given vp to the efficacy of error: Partlie, through their vnjust furie,

reiec-

relecting and persecuting the truth vntried, wherein, yet the great odds betwixt veritie and lyes, is wonderfull: in that, even in the highest degree of prevailing error (while Satan hath a throne in the verie temple of God) yet, even then, as, in *Pergamus*, the truth still dwelleth, and a number keep the name of God, even where Satan his throne is, and against the terrour of bloodshed. Whereas, on the other part, truth being but admitted to plead for it selfe, albeit the holders have little strength (as, in *Philadelphie*) yet, the adversaries are forced to come and worship at their feet. But, this we maintaine and hold, that when ever it pleaseth the Lord to send out his light and truth for leading men to his holy mountaine: and, that heresie, howe stronglie soever grounded, is reduced to due examination thereby: that, then, albeit it hath vsurped even the holy citie & court of the tempel, yet, by the true measuring reed, it will be cleaslie found to be cast out. Their argument is a deceitfull falacie by confounding of divers cases and causes: of the truth admitted to plead, and of the same, againe, after in God his iustice hid, or, by mens crueltie and vniuersall violence, debarred from all defence. And, this is evident, in both the alleadged instances. For, *Arianisme*, albeit having, for it, great (but vnsanctified) both learning and eloquence, yet was ever ashamed before the truth: till by the crueltie and violence of Easterne Emperours, in *Asia*, and by the Barbarous feretie of *Vandall* and *Gothik* Kings in *Africk* and *Eurape*, it was inforced. and yet, neither, so, could it ever either beare downe the truth, or continue long vngone in smoke before it. As for *Mahometisme*, nothing bred it, but preceeding degrees of Antichristian darknes & decay of light in the Church: and, with Antichrist his arysing to a heigh, it, still, increased as, which was both an effect thereof, and, in God his wrath, a punishment of Antichristian Idolatrie. Neither doeth ought yet still maintaine it, but ignorance of the Gospell: the revived light whereof, hath not, as yet, come to them. For, thereby, first, the waters of *Babylas* (at which

Revel. 2.

Revel. 3.

Revel. 18.

Revel. 9.

Revel. 16.

both they and the Iewes doe still stumble) must be dried vp: that, so, the way may bee prepared for the East to receave the Gospell: as, increase of Antichristian Idolatrie (the swelling of *Euphrates*) first alienated the one from it, and, still, holdeth the other in induration. Moreover, this instance of Mahomet, and the comparison thereof with our powerful prevailing light of truth, is ridiculous. For that Mahometisme never was advanced one foot of earth, but so farre as by sword and fyre it was set forward. Whereas the Gospell, having sword and fyre, and when sworde and fyre, even in the hands of pitilesse persecuters, yet by the patience of Saints, have fainted, having nowe, at last, privie poisonings, bloodie complots, and all the treasonable and tragicall machinations, which the Emmissarie frogges of hell can hatch against it: yet, it prevaieth: and, still, shall, in despit of all opposition: till, Antichrist being vndone, these errors of Iudaisme and Mahometisme shall also vanishe at the cleare light thereof, when they shall even see him who pearced him, and shall mourne apart for him: which great eyents, no doubt, are approaching neere: in such strange and busie endeavour of the frogges of Satans mouth, to assemble their forces to *Armageddon* that their iust destruction, may, much against their intention, minister matter even of an Ebrew song: in a sweete and high tuned *Halleluiah*.

Revel. 19.

26. Their other obiection, is, the manifold Sectes which have sprung vp with the revived light of the Gospell: each contrarie to other, and, all stoutlie acclayming the prerogative of truth. And, O, howe our adversaries doe heere applaud themselves, of their vnitie, and, how skoffinglie they exagitat this (as they call it) our distraction and multitude of opinions, so, as, one of them, in a faire, but faintlie fought, challenge, sent to the Ministers of Scotland: at the end of his weake wrestling, minding to finishe it with a deadlie blowe, concludeth his discourse in a good tale faire tale, forsooth, of this outerversitie: which, for the greater force, hee fetcheth from
a tip-

xtrippling Taverne in Germanie, seeking, belike, in *Vino*
veritatem. But, doe not these men erre; because they know
 neither the Scriptures nor the power of God? yea, though
 they themselves bee Ministers of Satan his deceit, and
 men of his right hande, yet, are they not skilled to dis-
 cerne his slight and malicious maner of working: Might
 not this, wherewith they reproach our Churches, have
 bene laid alse, yea and more iustlie, against the first out-
 going light of the Gospell, and primitive Churh raised
 thereby? yea, was not this, then, the common accusati-
 on thereof, in the mouthes of all ignorant and earthlie
 men? for that, even with the beginning and prevailing
 light of the Gospell, Sathan stirred vp such an infinite
 number of detestable heresies, and prodigious opinions,
 abhominable even to any naturall man of stayed witts,
 and all, vnder the name of Christianitie: that, there-
 vpon, without more sisting or tryall, the worlde was
 stirred, madlie, to reiect and condemne the whole pro-
 fession: and, with sword and fyre, to persecute it as a
 horrible Pest. When Satan brooketh all at ease, then is
 hee at rest: but, if a stronger then hee come in to spoile
 his house, then hee employed might and slight. When,
 by the valour of Michael and his Angels, Sathan is thrust
 out from brooking a place in Heaven, then, commeth
 hee downe on earth, with great rage: then, *VVoe to the*
inhabitants of Sea and earth. For, being, by the power of the
 Gospell, cast out of Heaven, and falling downe, thence,
 as lightning, then, seeing hee can not brooke a roome
 in God his house, hee, furioullie, mistrammeth his own.
 When hee can not keepe downe the light of the Gospell,
 nor, by all his guyle and malice, obtaine, but, that pre-
 cious pearle must come foorth: his next endeavour, is, to
 cast in, therewith, such a multitude of counterfaits, as
 may make the vpriight pearle either hardlie to bee dis-
 cerned, or then, with the rest, to be esteemed all alike false.
 so, to divert mens heartes from it. This their obie-
 ction, then, maketh so little against the Gospell, as,
 it

Euseb. lib. 3.
Ecclesiast.
hyst. ca. 20.
Co libro 2.
cap. 7.

Luk. 11. 22.

Revel. 12.

Luk. 10. 18.

it sheweth evidently, by this angric busines of Satan, that he is, indeed highlie chafed: and therefore the wyse hearted ought the more diligentlie to search after that precious pearle, the manifestation whereof so breeveth him, & for that true and vpright money, which hee labourerth among the mids of his counterfeites and false coine to conceale, or then to discredit. When Satan by the beast of his throne and authoritie, brooked all: then, was that ease and vnitie whereof our adversaries glorie. For, God had put in the heartes of the Kings of the earth, with one consent to give their Kingdomes to the beast, till the wordes of God were fulfilled. Sahtan never invyeth vnitie in error, nor zeale in a false religion. If vnitie, simply, without respect of that, wherein parties are vnited, were a note of the church, then might hell vindicate to it selfe that title. For, the Devills have an vnitie; and Satan his kingdome is not divided against it selfe. Brigands, conspiring to shed blood, and having one purse, are vnited. It is then vnitie in truth, and not a conspiracie in error or brotherhood in evill, which men may glorie of. As, at the first publishing of the Gospell, Sathan was put besides his possession, and, thereupon, stirred vp swarmes of heresies: so, having ones again by the beast of his power, gott his throne erected even in the Temple of God, & brooking al peaceably therein: when, again, the litle long closed but at length opened & sweetly swallowed, booke, gave hability, by the right rule to examin him: & cast him out: then, he returned madly to his former policie. Thus the forcerers of Egypt, to discredit the works of Moses & Aaron, did work the like: and, thus, ever, the invious one, with the good seed, soweth in his tares. But all this maketh so litle against the truth, that (by the cōtrarie) the vertue & power thereof as so much the more clearly manifested: In that these, who are the Sinagogut of Sathan (calling themselves Iuues and are not) are eve forced to come & worshipec before the feet of Philadelphia: and are compelled to know that God loveth her, in that shee only is stablished, and made a pillar in the house of G O D, which shall goc out no more:

and,

Revel. 17.
17.

Math. 12.
25.

Proverb. 1.
10. 11.

Revel. 10.

Revel. 11.

Exod. 7

Math. 13. 24

Revel. 3. 9.

and, shal, at length, beare away the name of the true Church written on her evidently with her Lord his finger, even of the true and new *Ierusalem* from heaven, in despyte of all this slight of Sathan. Whereas all counterfairs, calling themselves Jewes and are not, shall, either come and worshippe at her feete, or be cast out of God his house, & lose the name which they doe faldie vsurp. In one word, though al the Inchanters of *Egypt* (strengthened with all both the craft and power of darknes) should make, apishlie, to imitat *Moses*, yet *Aaron*, his Rod shall, alwayes, devour the Rods of all enchanters. Even truth, shall, both discover and consume error in the end. And this vertue, in the truth now preached, all, who with single eyes, looke on things, may evidently perceave: and so much the more, as, in litle outward strength, walking in meeknes and patience, and oppugned with all wordlie power, and great pryde and bitternes, yet, in despyte of all opposition, it prevaieth. Glorified be the Lord our strength.

Ex. 7. 12

27. All, whatsoever our adversaries lay against vs, & where by they syle the eyes and beguyle the mindes of the simple, being lookt on with iudgement, is founde but meere Sophistrie and cavillation; so as they have to bring more solide stuffe, if they would spoile our Pastours of all lawfull calling, and vs. of any true church.

28. We plead ordinarie vocation for our Church, in common, and, this, because so it is, and not, for that of absolut necessitie it behooved to be so. Neither speak I thus, as partiallie caried to maintaine the credit of some particular mens; whose defect, herein, (if it were any) could never preindge our Churches. For mine owne part, as, in all sobernes and cleannes of heart, by the gift of God, I have bene carefull to know the truth, so, was I never much curious to inquire of the particular state of our first mens callings. Which, whether it were ordinarie or extraordinarie, and, that, whollie or partlie, in some men or in all, as it matereth litle on nothing (in so great & extraordinarie a worke wrought by their ministerie, as is the discovery and conviction of Antichrist, sitting masked in the Temple) so is the disputation thereabout,

I

but

but idle and childish. For, if ever any such evill and confusion did befall the church, as that, for reformation therof, any extraordinary dealing was requisit. The vsurpation of Antichrist, most of all other: as I doubt not but God, accordingly, shewed, in some, either persons workers, or works of persons, or both. I approve our men who sustain our ordinarie vocation, in common, but, who plead so for it as a point absolutely requisit for approoving our cause, and in such a case of the church, doe place al defence therein: in my iudgement, they doe, wronglie limit the holy one of *Israel*, against both the priviledge of his power, and his vsuall manner of dealing in such cases. And, who defend our first mens callings to have bene partlie ordinarie, partlie extraordinarie (whither that some extraordinary persons were raised by God, or, that, ordinary persons were, by him, stirred to extraordinarie motions and actions (I think, for me, they have fallen vpon the right defence: and which is both most agreeable to God: his honour and manner of working, and also most strong and honorable for our church and cause.

29. And, these, now, forsooth, are the invincible arguments, in confidence whereof, they are bold to offer, that, if wee can bee able to maintain the lawfulness of our callings, and, that, so wee have any true Church: they will, without any more doubt or disput, about other points in controversie, joyne in communion with vs. But, certainlie, if truth bee with vs, and they, consequentlie, bee heretiks, they jangle with vs, impertinentlie of outward calling: the having whereof, as it will never justifie error, so, neither will the defect thereof bee ever a relevant exception against truth, clearlie, convincing it. *For an evill tree cannot bring forth good fruit, nor a good tree bring forth evill fruit.* And, whosoever is not against vs, is on our part. And, if our doctrine may be proved false, why make they such adoe about, calling, or why, thus flee they the tryall of the cause, and goe not the neereft and plainest way, to justifie themselves; and to be-reave vs of all defence? An evill conscience maketh men to seeke subterfuges. And, as they bewray it, evidentlie, in
this

Math. 7. 18.

Mark. 9. 49.

Luk. 9. 50.

this their quarrelling of our vocation : so, when, in course, they are put to their defences, they manifest themselves yet more.

30. When, by cleare scripture, we proove their Pope to bee Antichrist : to free him of that blot, albeit they be other- wayes extreemelie impudent and malicious, in forging false criminations, and calumnious slaunders, yet, with all the ingyne of hell finding none other, vpon whom to lay over the staine of that odious title : they are faine to refuse that hee is yet come: and, that, when hee commeth, hee shall openlie overthrow all true worshippe, and obtaine rule over the whole earth. Yea, some of them are so straited by evident truth, that, with pale faces and trembling lippes, they are forced to confesse, that probablie, hee may expell the Pope from Rome, and Domine there. And, shall, so strangelie destroy all truth and true Professoures, as, forsooth, *Enoch and Elias* must returne (I know not whence) to fight with him, and to bee killed of him. Now, in this case, I pray you, where shalbe all the long boasted of prerogative of Rome, and of Peter his chaire; whereto, against vs they infalliblie doe chain all truth? Where shalbe these goodlie and true promises; which they wronglie wrest, and falslie vsurpe against vs? Where shall, then bee the notes of vniversalitie (in their sense) multitude, visibilitie, personall succession, and externall maiestie and Pompe? If these, bee the certaine and infallible notes of the true Church; how faile they at any tyme? Or, if, as they themselves confesse, in Antichrist his vsurpation, the case shalbe such : why see they not that, vainlie, and absurdlie (for eximing their Pope to bee that Antichrist) they obiect to vs, as impossibilities, and horrible blasphemies; these same, yea much smaller things, then they themselves grant, that, in Antichrist his vsurpation the Church must suffer? If, when Antichrist commeth, multitude, visibilitie, and vniversalitie shall bee with him, if all personall succession of Pastours shall so farre faile, as, that, for pleading the truth, *Enoch and Elias* must come from another world against him :

*Rhemists M
their annotations vpon
the 17. of the
Revel.*

if, the church then shall, not only in truth and true professors, but even in all publick ensigne of profession, bee invisible: if he shal (possible) sit in Rome and peaceable brook all: why (in the disput about Antichrist) are multitude, vniversalitie, personall succession, and visibilitie, still laid against vs? Why is ruinous Rome as an infallible rock opposed, for al defence, vnto vs? and why see they not, that by their owne confession, they must otherwayes vindicat their Pope from that blot; & that wee have, but, to cleere, whither the Pope bee hee who was to come, or, if we must looke for another? If they would preted the short space of the churches defect vnder Antichrist (according to their dreame of three yeeres and an half (yet, how doth the truth of God his promise consist (as for their owne defence they interpret) if it faile but one day? or, if he may and shal, in a totallie preuayling evill, whereby, not onely truth, but also al pretence and profession of Christianitie is overthrowen, yet, preserve both his Church and promise to her, three yeeres and an halfe, why might he not also well, and vnder the vaile of permitted profession, much better, for many ages? and if vnder their imaginarie Antichrist, directlie impugning Christianitie, and aduowedly exalting him selfe against God and Christ, whose name he shall not so much as pretend, yet, both truth and a true Church shall lurke three yeeres and an halfe: how much more (vnder him, who, of a degenerating succession of ordinarie Pastours, pretending Christ his name and power, &, who did not become extreame evill at once, but by degrees, mounted to the height of impietie, masked in a *Mysterie*) might the true Church, vnder the common ensigne of profession, have lyen long hidden? For where deluding simple minds, they affirme, that Antichrist must be one singular person, (because in scripture he is named *ὁ ἄνθρωπος*) (that Antichrist the aduersarie, and the man of sinne) they proove exceeding either childish, or shameles cavillators. Might not the 4. Kingdoms of *Babel*, *Persia*, *Macedonia*, and of the *Seleucides*, prophesied of *Daniel*, Chap. 7. have, by this reason, excepted, that the foure heastes there foretold, could not bee meened of them, in so farre

farre as in each of their Kingdomes was a succession of more persons then one, and these foure beastes are of the Prophet interpreted, to bee but foure kings? Who would hereby resell any affirming that there is but one great *Turk*, because that from *Ottoman* many diuers persons have succeeded in that Empire, should he not prove but a ridiculous sophist, reasoning from one in seat, state, succession, and subrogatio, to one in person? the seat hath but one person at once; who by reason of succession dyeth not. It is the Pontificality which we challenge, & not personallie, *Pius, Leo, Paulus, or Clemens*. And, to how hard shiftes our adversaries are driven in this point, it is easie to perceave: when, to pul mens minds from espying their Pope, they propone to bee expected such an Antichrist, as, comming, could not, possiblie, in all his three yeares and a halfe, find three phrenetick fooles to be his followers. As if, foresooth, one, directlie damning all Christianitie, openlie blaspheming the name of God and Christ, and impudentlie and aduowedlie, challenging to him selfe all diuine honour (in such daylie growing light of the Gospell, and settled knowledge of God) could possiblie in three yeares & a halfe roote out all religion; and subdue all nations of the earth. in which space, a verie deliver single man in fulnes of bodilie strength and continuing vigour, yet were scarce able, with all possible speed, vpon a wager, to survey them. And, that they should not appeare vnrresolved, forsooth, in such important matter (without so much as any mine of Scripture warrant) they will have him a singular persone of the tribe of *Dan*: who (albeir it was the honour of saintes a thousand yecres, that they receaved not the beast his marke) yet, shall, in three yeres and a halfe, immediatlie before the day of iudgement, begin, accomlishe, and end, in open and avowed impiety, that mischief: which, (that in the own time it might come soorth, cūinglie & covertlie masked vp in a *mysterie*) Satan, in all deep deceipt, was working since the Apostolike times. and, thus, whereas God hath reserved to him self alone the knowledge of that last day, which shall come as a thiefe in the night, vpon a sleeping and secure world: these men,

Revel. 19.

2. Thes. 2. 76

Revel. 13.

11. & 17. 5.

set vpon it so faire & conspectible a mark, as, either no Christians at all, shall, at that time, be in the world, or then, they may also well know, and calcule that day, as we doe, now, Christmas: namely, having so iumpe a space of yeares and dayes, and so notable coincident cases, as the returning of *Enoch* and *Elias*, their slaughter, and miraculous resuscitation. But, it is not my purpose, here, to handle this point of matter, either for prooving their Pope to be Antichrist: or to refute these their foolishne dreames. for more full resolution whereof, and, of ought else, that from that booke may appeare here, of me to be too shortlie touched, I referre the reader to my commentarie on the revelation.

21. The waxing light of the Gospell, dayly more & more discovering the man of sin, maketh our adversaries to paint out *Tragelaphos* & *Chimeraes*. wherby they may stupifie & detaine foolish hearts in expectation of such an Antichrist, as shall come, I warrant you, *ad grecas Calendas*: some thousand yeares after the Iewes have gotten their, long, but, vainlie look for, *Messias*. But, as these shall never get another Christ then whom they pearced, so, neither shall the others, any Antichrist, but whom they follow. The Iewes, in God his mercie, shall, yet see their true *Messias*, and mourne for him: Our characterized adversaries shall follow, still, blindlings, their *Abaddon*, to the lake of fire and brimstone, & waile, then, with him. And, they are so anxiously carefull of their credit herein, that, for holding, still, simple mindes in a maze, least, longing perhaps, they should looke more nearly, and so, with ferled senses, espy the Dragon his mouth vnder semblance of the Lamb his hornes: some surmise, for intertaining expectation, (of one, never to come) must be brought, nowe and then, from the East: of som dumb Devil borne at *Babylon*, and begotten, forsooth, betwix some feind or farie, and a devised *Daniel*, who hath I warrant you, two thousand years agoe, lost all the writings of his genealogie. It is not so strange, that these men, whose filthines & shame, the glorious light of the Gospell hath so farre detected, that now they see no remedie, but, desperatly to passe all bounds of shame, should therefore,

so impudentlie delude the Worlde, with such foolish fantasies, but, it is both wonder and pitie, in so cleare light of truth, that, still, so many should be abused with them, a iust punishment of the careles misregarde of that light which is come in the worlde; but the worlde loveth darknes more, then light. And howsoever some of the Auncients, whose tymes & perception were farre remooved from the knowledge of these mysteries, in a slender and careles consideration of them, did fall vpon some points of these sonde speculations: yet, nowe, when not only knowledge is, with course of time, increased, but also the eyentes have made things cleare: it is not only a maigre defence, but, bewraying, also, evidentlie, perversenes of mindes, and guiltines of conscience, to runne to such doting dreames, and ridiculous raveries, as, albeit they were not refelled by cleare Scripture, yet, were fitter to bee an addition to Rables, or to make vp the last booke of *Amadex de Gaule*, then to bee reputed profound pointes of Christian wisdom.

32. Thus have I shortlie answered the maine objections of our aduersaries, which, as, an vnresistable ordinance, they proudlie plant against our callinges and Church: and, finding nowe, their batterie directed, speciallie, against that quarter, wherein our Lord and Captaine hath assigned mee a station in his service (for that, by reason of our weak fortification, and their great inwarde intelligence, they conceave great hope of an easie surpryse on that part:) I have, as becommeth, albeit a weake, yet a faithfull souldier, hasted to the breach, with such armes as came to hand. That, if, perhappes, the courage of our weake once hath beene, in any degree, dismayed, with the terrour of this recent alarme, yet, finding the ennemie effronted, their heartes may bee, thereupon, so farre stayed, as to stande and perceave, that all this supercilious shewe of a fierce assault, is but a vaine, and weakly backed bravado. which, to offer vs with a newe and high morgue, our aduersaries have newlie bene animated, by their late supplement of freshe forces from beyond sea. who, & their cuilliers, what
dis-

disposition they are of, is evident by this, that they are puffed vp, and made more insolent, with that, which, iustlie, hath dumped in a deep sorrow, all true hearts of both the Ilands. and the daylie surmises, from them, of yet, moe doofull events, with the cursed hope whereof, they can not dissemble but they are tickled: (albeit, all praise to God, yet sound false, & we hope in the Lord, shall still prove) yet, they clearlie shewe, either what plottes they are on: or, with what plotters they have intelligence: or, what practises, perniciously performed, would chiefly cheare their poisonable minds.

And, now, howsoever I be in a weake guerison, not the strongest of all, yet so stronge is the truth, and that Lord, in whose strength, and whose cause I plead: as I hope that, even heereby the deceit and imbecillitie of these their obiections are so clearelie discovered, that the iudicious and free hearted Reader, shall remayne satisfied: and, even our simple once hearts strengthened against our adversaries high boasting. To men of corrupt minds nothing is enough. Neither is our labour for any either ecclesiasticke or (as they terme them) lay persons, of that Antichristian body, which have receaved the beast his character, and are not reclaimable: who, deceaving, and being deceived, waxe worse & worse: and, compassing sea and earth, and with lying, and murdering (to vphold their tottering kingdome) madlie mixing all, doe evidentlie bewray, what spirit they are of. but, *they shall prevaile no longer, for their madnes shall be manifest vnto all men. As for such, whether ecclesiastike or lay persons, among them, who are, in simplicitie of heart, and blind zeale miscaried, having but the name or number, but not the character of the beast: we both pittie them and pray for them, that the Lord would open their eyes and put in their hearts to come out of Babylon, least they be partakers of her iudgements. for, her plagues shall come in one day. even the Lord will cut of all lying lippes and the tongue that speaketh proud things.*

T O

TO A RECUSANT,
FOR CLEARING AND
MAINTAINING SOME POINTS
IN THE PRECEEDING TREATISE,
challenged by a Roman Elymas, Bar-Iesui-it.

RECOVERING, some dayes since, a copy of my Treatise in defence of our callings, which had fallen in your handes some moneths agoe: I perceaved that it had passed the examination and censure of some one of your ghostlie Fathers: (if I misdeeme not) even the same, whose pamphlet against our callings stirred me to the defence of them, yet so, as, amidst divers dumbe draughts of a silent *Arillarchus*, there is but one onely open challenge through all. Which (while he is perhaps, a breeding of a bigger birth) his weak heart could not keep, til, with the rest, it should be timely borne: thinking, belike he had, therein, so cleare an advantage over me, as, vpon that place, he might be bold to put out some speach: thus to intertaine his applauders in hope that hee had also much to say against the rest. But, if this his glorying *Goliath*, so confidently stepping out single shal be easilie soiled, it may well be presumed, that, with noe great a doe, the rest of his dumbe Host may be made both to flee and fall.

Over a place, in my Treatise, he setteth this signe, ✠ . and therewithal, this saying, *agree this and the other places that is marked with this signe.* My wordes, first signed by him, are
A these

these. And the Lord his wyse providence for preserving thus his church in the mids of Antichristian vsurpation (while hee appeared to possesse all) was wonderfull: in that, even in time of greatest corruption, yet a sure accessse and free way was still reserved through Citie and Court, to the Temple, the Sacrament of Baptisme, in substance, remaining, and the doctrine of the Trinitie being kept sound. Sect. 7. The places, thereafter, signed with the same signe, and, in the challenger his conceit, contradicting this, are two: and these both, Sect. 10. the first in these wordes. *Ten wee are so farre from this disorder, & do so farre both reverence and maintain ordinarie vocation, that in a constitute Church holding the foundation (albeit, otherwayes, divers things therein, not only for maners but also for manner of worshippe, did require reformation) if any man of howe great gifts soever, yet, without ordinarie calling should intrude himselfe to be a Pastour: we would no otherwayes account of him then of a seditious and turbulent Spirit, who, either, fanaticly, presuming of graces, would painlie despyse order: or, for some infirmities and defects, would arrogantly and vncharitably breake the vnitie of the Church.*

Now, that I may the more clearly recõcile any apparant repugnancy betwixt these places, I wil, first, set down, (as I can take it) the challenger his conceived cõtradictiõ, thus,

VVho in a constitute Church holding the foundation, &c. would intrude himselfe, without ordinary calling, to be a Pastour, is to be accounted a seditious & turbulent despyser of ordre, and an arrogant and vncharitable renter of Church vnitie.

But the Christian Church, since her first constitution, alwayes, even in time of greatest corruption, hath holden the foundation.

Therefore, who at any time, without ordinary vocation intruded himselfe to be a Pastour therein, he was but a seditious and turbulent despyser of order, and an arrogant and vncharitable renter of Church vnitie.

I wil not, here, dallie vpon these words (intrude himselfe) which in no case can ever be lawfull, and may never bee iustly said of any who is truly, albeit, extraordinarie, sent out by God. I come to the argument. The proposition of the sillogisme is mine owne, & I can not disavow it. The
assump.

assumption (that we iangle not about the state of our question) must be cleared from equivocation. for, no question, but the true Church elected according to the purpose of grace, hath alwayes, and ever shall holde the foundation, without which thee could be no true Church at all. But, from the true Church and elect, to the visible Church, the argument concludeth not. Next againe, albeit, in a right sense, it be true of the visible Church, that she ever holdeth the foundation: because within the compasse of the visible Church the true militant Church abydeth alwayes, as vnder the common ensigne: yet, hereupon, to conclude, that, alwayes, visibly, & the visible Church, *tota communiter* (whole in common) doth hold the foundation, it is a seene fallacie. for, she may fall from the foundation *tota communiter* (the whole in common) but, never *vniversaliter singulis in ea* (vniversally each one within her.) And howe soever mine aduersarie will not yeeld me this point, yet hee can not but condescend, that this is, here, the state of our question: whither I have, in my first signed wordes graunted so much, as will cōclude cleerly against my selfe that even the visible Church, & whole in common, ever holdeth the foundation. which is the assumption of this syllogisme: & which he thinketh to prove out of mine own words, thus:

VWhere the Sacrament of Baptisme in substance, remaineth, and doctrine of the Trinitie is kepted, sound, that Church holdeth the foundation.

But, in the Church, alwayes, even in time of greatest corruption, the Sacrament of Baptisme, in substance, remained, & the doctrine of the Trinitie was kepted sound.

Therefore, the Church alwayes, even in time of greatest corruption, held the foundation. and, consequently, no place was at any time in her, since her first constitution, to extraordinary calling. VWhich is contrarie to my position.

The proposition hath an equivocation: which to discover, and, so, to avoid the deceit intended thereby, I distinguish thus. If by the Sacrament of Baptisme, in substance, bee vnderstoode all the substantiall matter by Baptisme

represented to our knowledge, sealed vp through faith in our conscience, and, all the grace thereby, through the co-operation of the holy Ghost, conferred to vs: and, if by the doctrine of the Trinitie, be vnderstood whatsoever we are taught and doe beleeeve of that triple one, either in himself or his dispensation towards vs, and our duetie againe to him: in that sense, I yeeld the proposition to be true. But, if by the Sacrament of Baptisme, in substance, remaining, be vnderstood only the sacramental action in the substantiall rites thereof, so making it still to bee counted lawfull baptisme in substance, albeit otherwayes, miserable infected with many superfluous and superstitious ceremonies: and, if by the doctrine of the Trinitie, no more be vnderstood but that only one point of God one in substance and three in persons: without which, and the solemne invocation thereof in baptisme, even the substance of that Sacrament were abolished: then the proposition is clearlie false. And the proponer would but illude in the words *Substance and Doctrine*. except hee will affirme, that, for the foundation of our faith, no more were requisite but these only two points. And thus, (outraking *Samosatenus, Sabellus, Arrins*, and *Manes*, and such others as, either before or after them, vnder whatsoever diuers names, symbolized with their particular errorrs) all heretikes of whatsoever sect or tyme shalbe reputed to have holden the foundation. So shall *Nestorius*, *Eutiches*, and *Appollinaris* bee absolved from fundamentall errorrs: so shall the denyers of the resurrection: so shall the followers of spirits of errorrs, and teaching doctrines of devills: so shall the *Nicolaitans* teaching and committing fornication and idolatrie, have kept the foundation. Shall not the incarnation of the æternall Sonne; the personall vnion of the assumer and assumed; the naturall veritie of both natures in that one person; be counted fundamentall? Shall not the onely mediation and merit of that Person; his Propheticall, Priestlie, and Royal offices, and actions thereof; the perfection, efficacy, and vertue of all, be counted fundamentall? Or shall the
bare

bare holding of GOD one in substance and three in persons bee any foundation at al to such as in the other points doe overthrow it? It is strange that one acknowledging, that the baptizd by heretiks are not to bee rebaptized, & consequently, acknowledging the baptism ministred by them, to be baptism in substance: which yet it could not be without the invocation of the Trinitie: should yet, vpo baptism remayning in substance, and that one point of the trinitie of persons thinke the foundation to be kept, when not onely open perversers and direct oppugners of fundamentall points, but also adders of anie other to that only one foundation (by the Apostle his sentence) doe even fall from the foundation which, otherwayes, they would appeare both to professe and keepe. The Sacrament of Baptisme and sounde doctrine of the Trinitie still kept in the visible Church, and even in *tota communiter*, was ever a sure and free entrie, and, as *Augustin* speaketh, *opportunitum inquirendi exordium* (a common and convenient beginning to inquire by: but yet so, as who, thereby entring, held the straight course to the Temple, where were the Candlestickes and the Olives, and to mount Sion, where was the Lambe: These, indeed, held the foundation, and the gates of hell never prevayled against them. But, who entring by that common entrie, declyned from the right way leading to the Temple and mount Sion: and, did fall aside vpon, and rest in the common pollution of Citie and Court: following, wondering after, and worshipping the Beast and the Dragon (even that abomination of desolation, standing also within the visible Church, in *Sanctis Ecclesia locis*, as sayeth *Christostome*,) these fell so from the foundation, as, even that which to the others was the entrie and faire way to the Temple and Mountaine, was to them of no more value, then if they had never entered at all. For that, in missing of the rest, they loosed even that also, which otherwayes they appeared to have, as, in the foundation of a large Citie, who raiseth so the building as hee keepeth but one

stone of all, must of necessity even fall from that also: and bee no otherwayes said to hold the foundation then *Sau* pleaded that hee had fulfilled the commandement of the Lord, which, notwithstanding, the Prophet affirmed hee had casten away, and, therefore was justly cast away of the Lord from being king of *Israel*. Thus, then the proposition of his argument being evidently false, his conclusion also faileth, and my two places doe well and clearly consist. And, considering how we doe charge the Church of *Rome* with intollerable prevarications, almost, in all fundamentall points (against that one *G o d*, in giving his glorie to creatures: against the verity of Christ his humane nature by their prodigious transubstantiation: against al his mediation, offices, and actions thereof, by manyfold and sacrilegious derogation, vsurpation, mutilation, and overthrow of all the perfection, fruit, force, and effect thereof) so as the censurer cannot dissemble the cleare knowledge of my meaning in granting them the Sacrament of Baptisme in substance, and sound doctrine of the Trinitie; in this consideration (I say) how can his challenge of contradiction, in my wordes, bee excused of either childish trifling, or shameles cavillation; or both?

Now, albeit what I have already said, aboundantlie serveth for reconciliation of the other place signed also by my censurer, yet let vs see what is the contradiction hee would inferre thereupon. My wordes, and continuallie, following the former, are these: *But if corruption hath so farre prevailed that the faithfull City hath become an harlot, and all her silver be turned in drosse: if her husbandmen have become murderers and her builders have become destroyers: if from the Prophet even to the Priest everie one followeth after lyes: if there be a conspiracie of her Prophets in the mids of her like a roaring Lyon ravening the pray: if her watchmen be all blind and know nothing: if they be all dumb doggs and can not barked: if they lye and sleepe, and love to sleepe: if her Patroules know nothing nor vnderstand, and looke whollie to their owne wayes: if night bee to them for a vision, and darknes for a divination: in such a case, &c.*

Now,

Now, to commit my selfe, with my selfe, he would, apparently, reason thus:

Extraordinary vocation (by my owne position) hath only place in such a corrupt state and case of a Church, as that the faithfull City hath become a harlot, and all her silver is turned in drosse: her husbandmen are become murderers, etc.

But, the case of the Christian Church even in tyme of greatest corruption was never such.

Therefore, by myne owne position, no place, was in her, at any tyme for extraordinarie calling. And, so, I am contradictour to my selfe.

The Proposition is mine owne. The Assumption (of the visible Church) is false. And hee seeketh to succour it from my Position thus:

Of a Church keeping the Sacrament of Baptisme, in substance and sound doctrine of the Trinitie, no such case, as I have put, can be truly affirmed.

But, by mine owne position, the Church, even in tyme of greatest corruption, hath kept the Sacrament of Baptisme in substance, and sound doctrine of the Trinitie.

Therefore, of the Church, at no tyme, such a case could be truly affirmed. And consequently, no tyme ever for extraordinarie calling. VVhich, by mine owne Position, hath only place in such a case.

The equivocation of the Proposition, I cleared in my answer to his first conceived contradiction. Now, in the sense, ther, shewed to be mine, a church, holding only these points, albeit she erre in, yea and overthrow most part of all other fundamentall grounds, and, consequently, even these same which she seemeth to hold, also: that, notwithstanding, the holding, barely, of these, may vindicat her from the blame of my proponed case, I even muse if my challenger will affirme it. And, that (taking hold, perhaps, on the peremptorie and precise strictnes of the wordes) he would, thus, reason: that where but even so much is holdē as I have yeilded, & even in the sense I have called myne, there, all cannot bee turned in drosse, neither can Pastours, there,

there, be said to know nor vnderstand nothing, &c. and consequentlie, that no such case, as I have put, hath ever be fallen, I will hardlie be induced to beleeeve, or that a man of any sense or shamefastnes will bewray himselfe to be so ridiculous a jangler. Wherein yet he should not contend with me, but with the Lord, whose the wordes are, and not mine: and who chargeth therewith a Church holding more of the foundation, then ever we will grant to the Church of Rome: who, in the abhominations she doth commit, hath iustified the Church of Iuda, of whom the Lord affirmed my proponed case: and, which, therefore, more iustlie, a great deale, might have alledged against the precise strictnes of the Lord his accusatio. They held the Sacrament of circumcision, the name of the God of Israell, the outwarde profession of his Covenant and worshippe; and the publike practise thereof in dayly sacrifices & oblations. And, had they place, herefore, to plead, that all their silver was not turned in drosse? The Lord, in challenging our defections, whē the substantial grounds are most parte subverted, hee pleadeth a totall apostasie. His owne *Bellarmin*, telling howe, iudiciouſlie, to reade and make right vse of the sayings of the Fathers, might have taught your man, that in Homilies to the people, where, in vehement contestations, speeches are, of purpose, framed, rhetorically, and hyperbolically to force of perswasion, for stirring motion, and for agreaging and amplification: they are, then, to be wyselie distinguished from a scholastike and more presse and proper maner in laying downe fundamental points: and, that they are not to be alike or indifferentlie drawn for stablishing or prooving heads of faith, in the precise strictnes and proprietie of wordes. for, one and the same man will have a much different maner of stile in homilizing and in dogmatizing. Not that, therefore, the Fathers, and much lesse, the Lord (who though all men were lyers, yet abydeeth true) did say more then truth. But that from a figurative, rhetoricall, & hyperbolike truth, to conclude a truth, in precise strictnes

strictness of proper signification, it is either foolish ignorance, or perverse tergiversation. And, to shorten all dispute, herein, I would aske your ghostly Father, (so beeing that all, wherewith we do charge the Church of Rome, & wherupon they with vs and we with them have nowe, so many yeares contested, and doe contest stil, were verified against her, if, in that case, she could bee denyed to be the very Synagogue of Satan? and, that the case, proponed by me, might not be as iustly said of her, as hee dare not deny but it was objected to *her*: except hee would belye the almightie? Nowe, whither wee charge her rightly or not, in our dispute here, it were impertinent, and a flyding from the cause in hand, either for him to please the one, or me to prove the other: the question, here, betwixt vs, standing so, as I having laid this ground, that in a condition of a corrupted Church, (and such as I proponed) extraordinary vocation may have place. and, againe, pleading, that the condition of this Church, in common, at the beginning of our reformation, was such: whither, if, by yeelding her, still, and, even then, the Sacrament of Baptisme in substance, and sound Doctrine of the Trinitie, I have admitted ought which contradicteth mine own positions. which to evince against her, I thinke it must cost your Confessour some more paines; then, but in passing by only to point at it. This his proposition beeing false, hee concludeth nothing, and my places doe yet well consist.

In an other place, hee placeth in my margent this word (REMARK) without any further signification for what defect he would make me, than is reasonable. thinking, belike, the absurditie of my speech, to be so fully exposed to the perception of any, as a general warning, is sufficient to make the Reader advert it. My words are these: Sect. 8. And, seeing that outward ordination, and all the action of the Ministers thereof, serveth but for outward order; all inward grace, power and vertue, comming from God the Author of the calling: what absurditie is it that a good pastor receave ordination of a VVorse, who, yet, beeth the place of an ordinarie Pastor in the Church, more then a true

Christian to receave the Sacraments from a reprobate, beeing, alwayes, an ordinary Minister? which Sacraments, yet, by the inward cooperation of God, are effectuell to the receaver. for, it is sufficient for an outward ordinary calling that the Minister thereof have outward place & power of ordination, albeit he be but a Hyreling and a Thiefe. And, the receaver of outward ordinary vocation, as he hath all gift, and grace from God only, whose the worke is, so is he not tyed or sworne to the will or appetit of the outward Minister, but only to the Lord: no more then any Minister, Baptizeth in his owne name, but in the Lord his, whose badge and cognissance only we take on, thereby, and not of the Minister thereof, &c. I will not thinke my remarker so remarkeably grosse, as that he thinketh the efficacie of the Sacraments to depend on the worthines or vnworthines of the Minister thereof. for, in the contrary of this, I hope wee doe both agree. and, againe, that he, who holdeth ordination to be a Sacrament no lesse then any of the other, wil deny the same common case of it also, I have no reason to imagine: Neither yet, for my similitude, taken from the common condition of Sacraments, that therefore, hee would think me to make ordination also a Sacrament (with him) in the most strict and proper signification. for, the similitude of things, in some cases, maketh not things, alwayes, to be the same. and, thus farre, I hope wee shall accord in the truth and convenience of my similitude: that, as the Minister of Sacraments (having still outward place and power) neither conferreth inward grace, for any worthines in him, neither letteth the collation thereof through his vnworthines, so, neither doth the vnworthines of the ordainer (having still place and power of ordination) let the effectualnes of ordination in him who is ordained: euerie good gift descending from above from the Father of lights. For, there is but one Lord who hath led captivitie captive, & giveth gifts to men: my adversarie wil confesse this also, that frō what Bishop soever the Sacraments may be receaved (except Baptisme, which, in honour of Christ, forsooth, he relegateth not only to Woemen but even to Jewes and Turkes) from the same Bishop ordination, may

be receaved also. but, as I can scanse at his meaning, hee thinketh my error to be, in this remarkeable: that, to him, I appeare to make it all one thing or alike to receive the Sacraments or ordination from a Wolfe or Thiefe, as to rereave them from a hyreling or reprobate. which, if I did, absolutely, hold, and did accordingly, reason, from the one to the other: it were, indeed, a manifest halting in Logike, and therewith, no sounde point of Divinitie also. The course of my argumentation, in my treatise, is so at length and evidently led, and my cases so clearly put, as, I am sure, no vpright hearted Reader could ever have fallen upon so sinistrus a conception. but, it is the maner of men, who read only to resist, to snatch at syllables, and wrest parcels of mens speeches so to maintaine iangling. And seeing that my remarker, albeit hee hath busied himselfe most, yea, and almost, only on the 6. 7. and 8. sections of my Treatise (as his tokens left thereupon well shewe) yet even there hath vnderstood least, and, either hath not conceaved, or deceitfully dissembled my meaning: I will, therefore, heere, summarily resume the substance of my matter, and drift of my discourse there.

Vpon the prerogative of the Bishop of Rome, a long tyme reputed head of the Church; and all ordinarie vocation flowing (in that respect,) either mediaticke or immediatly from him, our adversaries labour to inferre against vs, that either we have never had any lawfull ordination at all, or then have fallen from it. Because, that the Bishop of Rome was, then, when our ordination flowed from him, either the Antichrist (as wee affirme) and, consequentlie, being a Wolfe and Thiefe, could have no power of ordination: or then a lawfull Pastour holding truth: in which case, wee falling from his communion, have fallen from the truth, and all lawfull vocation also. against this (to shew howe, in that, which, in the pamphlet that came to my hands, was inscribed the invincible argument, there is no more vigour then in a roape of a rotten rushe) I laid down this contrary position.

That our outward ordinarie callings did, in a sort, flow from the Bishop of Rome, without any discredit or derogation to the dignity or lawfulness of them: notwithstanding that he is that verie Antichrist and man of sinne: and, so, not onely a Wolfe and Thiefe, but even of al other the most execrable. The summe of that argument, whereby to inferre this my Position, and which, at large, I did set downe in my treatise, and the mentioned sections thereof, is this.

From a VVolfc or Thiefe, who, descending in an ordinary succession from good and lawfull Pastours at first, and who degenereth not at once, but by long and slow degrees, and, that, not as an open outward enemy directly oppugning the ensigne, but, still, pretending Christ his power and service, and, covertly, by pretence of the ensigne, deceaving: before he be detected and known to be a Traitour, VVolfc, & Thiefe, and, so, retaining still, with all, in common, the account and place of a lawfull Pastour: lawfull ordination may flow: and the ordained by him, taking ordination yprightly as from a lawfull Pastour & reputed so still, in common, not knowing nor beeing partakers of his treason, may even, so, have lawfull outward vocation: and, falling from their ordainer, eftsfoones detected to bee a VVolfc and Thiefe, yet still retain the prerogative of their callings.

But, such a Traitour, Wolfe, & Thiefe was the Bishop of Rome, what tyme our ordination, in a sort, did flow from him; before it was said to the revived witnessess, *comer yphuber, Revel. 11.* & he proclaimed a Traitour 14.8. and al, thereupon, didicted his worshipp, and character 14.9.

Therefore from the Bishop of Rome, our outward callings, in a sort, might flow: and, wee shrinking from him (now declared Traitour) yet still retain the prerogative and priviledge of our callings.

In the tenour and drift of this argument (that divers points & cases be not ignorantly or deceitfully confounded, either to the obscuring or perverting of my meaning) two things are, heedfully, to be cied, and the distinct consideration.

considerations of them. First, my Positions: and, these distinct-
 lie, als well the speciall and definit position which I take
 to proove, as the generall and indefinit which I bring for
 a mids or argument to inferre the other. And, secondly, the
 restrict cases of both. The speciall, definit position, which
 I take to proove, is the conclusion of my syllogisme. The
 generall and indefinit, whereby I conclude it, is the Pro-
 position thereof: the restrict case of my speciall and de-
 finit position is, that, I affirmed not our callings to have
 flowed from the Bishop of Rome, absolutely, but, *in a sort*.
 The restrict case of my generall and indefinit position, is,
 that I affirmed not lawfull ordination might be taken of a
 Wolfe or Thiefe, absolutely, but from such a Wolfe & Thiefe
 as in my Proposition is set downe at length, and in my
 treatise, more amply. Now, who either doth confound my
 positions, or draweth them frō my restrict cases to absolut
 assertions, he wrongeth me, therein, greatly. And to cleare
 this, In the restrict case of my speciall and definit position,
 that I affirmed our callings to have flowed frō the Bishop
 of Rome, *in a sort*, it hath two considerations to be wel ad-
 verted. First, that the Bishop of Rome was not the proper,
 particular, & personal minister of their ordination (at least
 in common) howsoever *in a sort or mediately*, it did flow from
 him. Secondly, that even this *in a sort or mediately*, must not
 be so vnderstood as if the particular, proper, and personall
 ordainers had done it but as the Bishop of Rome his de-
 puties or procurators: but, as having also themselves pro-
 perly place & power of ordination. Wherein, (by your ad-
 versaries doctrine) the Bishop of Rome might well have
 the first place and highest power: but, not the only place or
 onely power. For, giving him this that he were, not only,
prima sedis Episcopus (in which degree the Fathers would faine
 have stayed his vsurpation, and yet by canons of counsels,
 could not) but, (which was, then, interdicted) that he were
 also *primus Episcopus*: yet was hee never sole Bishop. And,
 though hee got at length, (by prevailing iniquity) cheefe
 place & power of ordination, yet never only place. For, if

hee onely were properly to bee held a Bishop, and, if ordination were only proper to him, then could not he himselfe be any Bishop at all. For none can be a Bishop without lawfull ordination: and none can or may ordaine himselfe. Neither can any other ordaine him by any power flowing from his predecessour, *quia mortuo mandatore expirat mandatum*. And, as Grogorie Bishop of Rome doth inferre, if he were sole Bishop, then, *vniversa Ecclesia corrumpitur vbi ille vniversus cadit*, (he falling, the vniversal church should faile also.) And, how hardly the said Grogory did esteeme of any such usurpation, these words doe shew. *Triste valde est patiēter ferre vt omnibus despectus, frater & coepiscopus noster solus nominetur Episcopus*. (It is a heavy and hard matter to beare that our brother and fellow Bishop should be called onely Bishop) and he giveth the reason in another place. *Quia si vnus Patriarcha vniversalis dicitur, Patriarcharum nomen ceteris derogatur*, for if one be called vniversal Patriarch, the name of Patriarch is taken from the rest) so, then, is ordination of all Churchmen flowing in a sort frō the Pope, to be vnderstood: not, that either hee was the personall minister of all, or that hee had sole power of ordination: but, because he was acknowledged first in that power: and, for that, in the outward order, policy, and forme of church governement, al did acknowledge their subiection to him. Now, for that ordination is granted to flow from him in this sort, therefore, vpon the conviction of him to be a Wolfe & Thiefe; shal al ordination in the church, particularly, properly, and personallie ministred by whatsoeuer other Bishops, be vnlawfull? Or, shal he (convinced to be a Thiefe and Traitor) necessarily involve al other pastours of the church in the same guiltines with him, because their ordinatiō hath, in a sort, flowed from him? This were indeed, to admit that, which even a Bishop of Rome counted an execrable absurdity, *quod vniversa Ecclesia corrumpitur vbi ille vniversus cadit*. your man might have learned from his owne Bellarmin (by force of truth driven thereto at last) that, though the Pope should become an heretike, yet should not the church therefore fail, or fall from truth.

truth. We wil never yeeld him this, that at any time in the church, vniverſally all and ſingularly each paſtour, or ordainers of paſtours were Wolves and Thieues, albeit wee affirme that he from whom al ordination, *in a ſort*, did flow, was, long agoe, a Wolfe and Thiefe. Now, then, I having, in the ſpecial and definiti^on of our callings flowing from the Biſhop of Rome, put this reſtrict caſe, that they flowed from him *in a ſort*: hee ſhould greatly wrong me & ſophiſtically alſo reaſon, who would make this all one thing, as if I had granted them to have flowed from him particularly, as the proper & perſonal miniſter thereof: or, from the Wolviſh & Thieviſh condition of him from whom they but flowed *in a ſort*, would conclude of all and everie particular, proper, and perſonal ordainers: or if hee ſhould reaſon from ordination, as it floweth *in a ſort*, to ordination properly and perſonally proceeding. My remarker might indeed have made me remarkably forgetfull of my ſelfe & truth both, if in my anſwere to their firſt obiection (ſect. 5.) not admitting them therefore, any iuſt claime in the title of the true church, for that we, ſorſooth, could have no ordinary vocation but with & amongſt the (who, howſoever they were in the church & even bore ſway and obtained *in tota communiter*, yet were but a part in the church, and no true part of it: in that, alwayes, within the church alſo were true both paſtours and profeſſours) if now (I ſay) I ſhould againe confeſſe that all our paſtours ordination had flowed properly and perſonally from the deteſtable head of all that miſchiefe. Which were not onely a manifeſt lie but an abſurde impoſſibilitie alſo. If any heere, would oppone, that this my diſtinction is yaine, and, that it freeth vs nothing more to have had our ordination but *in a ſort* from the Biſhop of Rome, and properlie and perſonally from others, then if we granted the having it of him even particularly, properly, & perſonally: becauſe all others particular and perſonal ordainers whatſoever, were not onely in outward order of Church governement ſubiect to the Pope of Rome: but alſo agreed all in one and the ſame faith and

and doctrine with him, approving both his opinion and power: and, moreover, had all of them, or their ordainers or the ordainers of their ordainers, &c. their ordination even properly and personally of the Bishop of Rome. In which respects, neither could the personal ordainers be free of any imputation laid by vs against the Bishop of Rome, neither yet ordination from them be any better to the ordained by them, then if it had properly and personally proceeded from him, as the particular Minister thereof. I answer that in this allegation, is a manifold sophistication. First, as I have already shewed, from common subjection in the obtaining state of Church policie, to conclude Vnities in opinion and all points of faith: and, from the overruling Pope, or Metropolitan his corruption and guiltines, to conclude the same of al, who by the course of the time, and prevailing lawes of Church government are, ordinariie subject to him, it is, even in common experience, ridiculous. and; albeit of all, in common, it might, perhaps, be said, yet never of vniversally each one: as, in my treatise, I have shewed at length, &c, in my commentaries on the Revelation, more plainly. Secondly, he should thus conclude from toleration to approbation, most fallisly. For many did tolerate the evils and vsurpation which they never approved but even detested and lamented: as did the Church in *Pergamus*, dwelling even where Satan his throne was: and the Church of *Thyatira*, where *Iezabel* vnder proud pretence of propheticall authoritie, impudently domined. Against which Churches, howsoever the Lord had some thing, for that their weaknes: yet, were they, no the lesse his true Churches: and, as taxed for toleration of the obtaining & proudly borne out evil amongst them: so on the other part even praised for keeping the name of God; and for increase of workes, even there, where Satan his throne was, and Fornication and Idolatrie craftilie and proudly set forward: which, yet, and the (first) subtil, and (sixt) proud and cruell vsurpation of the committers, teachers, and imposers thereof, they

they had not the either knowledge or courage to challenge, directly, in the tyme. And, in these two Churches, the holy Ghost, in a depth of wisdom, and purpose, set-
teth downe the type of the cōdition of his true church first and last in the mids of Antichrist his vsurpation, & all the tyme within his compas. Thirdly, in alledging that al ha-
ving place & power of ordination, or then their ordainers, or, at least, the ordainers of their ordainers, &c. have recea-
ved ordination even personally and particularly from the Bishop of Rome: besydes that, for many ages after Christ no such vsurpatiō was known or had place in the Church: & that even after the first proud acclayming thereof many churches stood long out & refused the yoke: in reasoning even from the state of the prevailing tyrāny since the time it tooke place, there is a double fallacy. First, in not distinguishing betwixt any one particular Bishop of Rome, and the Bishop of Rome in succession of seat. And, next confounding the different and much divers consideration of distinct times, and of an evill, in time, waxing, and by degrees, arryving from not so intollerable beginnings at first, to the height, at last, of al detestable mischief and importable impiety. If any should affirme the personall and proper ordination of all ordainers, or, of their ordainers, or at least, of the ordainers of their ordainers, &c. of any one particular Bishop of Rome, hee were senseles. If, of the seat: then the answer is easie: that none shall ever be able to shew it so possibly personall, in that sort, throw all the visible Church: but, that, in a succession of many Bishops, and these (singularly) almost all, of short aboade, and litle painfull in the personal actions of their calling, &, in the progres (as I have said) of a waxing evil: we may easely and clearely evince not onely a probable but even a plaine possibility of preserving and reducing vpward lawfull ordination in the Church (at least in freedome from all personall contagion of that pestilent seat) to some more tolerable times & a lesse corrupted state of a church.

Thus have I cleared the speciall and definit position

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of

of our outward ordinarie callings flowing from the Bishop of Rome, and restrict case thereof. Which position, as it was the conclusion of my syllogisme, and al that I either affirmed or tooke to proove of them: so will I never grant the Bishop of Rome any furdur interest in them. And, thus, the flowing of our vocation *in a sort* from him (even confessed to be and to have then bene the very Antichrist) derogateth so litle either to the dignity or lawfulness of the: as, though it were granted that not only not from him, but even from no Wolfe or Thiefe any proper or personall ordination might be lawfully received, yet our ordination, and flowing, *in a sort*, from the Bishop of Rome (the Antichrist) may bee well sustained to bee lawfull. Neither am I thus precise in the special case of our ordination, because I think my selfe so straited (in granting even personall and particularly ministred ordination by a Wolfe and Thiefe, in some case to bee lawfull) as that therefore I would narrowly seeke out this evasion: but, because it were foolish prevarication to staine the honour of our vocation more then is necessarie, by yeelding any furdur place therein to Antichrist his contagion, then the nature of the case and truth of story enforceth: for, as in the Church, alwayes, even in most miserable tymes, have beene some (albeit few) lawfull and true pastours, so, consequently, alwayes, some remnant also of lawfull ordination. And, I pray you, with or amongst whom could it possibly remaine, but these, who were, first, the Candelstikes and Olives (ministers of light and grace) while no possibilitie appeared of any: and, for applying the right rodde of examination whereby Citie and Court were found to bee cast out, were next cruellie murdered: and yet Thirdly, in vigour standing vp against Antichrist, were at last separated so from his contagion, as thencefoorth Babylon falleth, and they beare away the name of heaven, the true church. Now then, howsoever, in the special case of our ordinarie vocations, and *in fact*, (as Iuristes speak) I willyeld no more then my position thereof beareth:

yet,

yet, *in iure*, I have not forgotten what my generall and indefinit position speaketh: neither mynde I so to slyde from it. But, as I brought it for my argument, whereby as from the more to the lesse, to inferre my speciall position: so will I, now, come close to your man his hande: and although no necessitie of maintayning our callings cōstraine me thereto, yet, for cutting from him of all matter of cavillation, even graunt this also to be my position.

That from a Wolfe and Thiefe (such as my proposition properteth) lawfull Ordination may bee even properlie and personallie taken as from the particular minister thereof. And, (to bee yet more indulgent to my Remarker then hee, perhaps, expecteth) that, in that case, it might even so have beene taken from the Bishop of Rome also. Whereupon, if my Remarker marketh mee as holding that Ordination may bee lawfullie ministred by, or taken from a Wolfe or a Thiefe, absolutelie, hee hath taken his markes by the Moone, or then by his owne imaginations: whereto my wordes will never affoorde him any ground. For, besides all that, which the tenour of my Discourse, on that parte, did clearlie expose to anie not wilfullie wincking even over against his [REMARK] was put the restriction of a Wolfe, *Retayning ordinarie place and power of Ordination*. If there he had thought, that these two can not consist: to bee a Wolfe and a Thiefe, and yet to retayne place and power of ordination, from which, even thereby, hee doeth fall: yet, he might have remembered to distinguish betwixt a Thiefe without, and a Thiefe within. And againe, of inward Theeves, betwixt a Thiefe detected, notore, noted, and proclaimed to be a Thiefe, and a Thiefe still covered vnder false pretences, and, so, retayning with all in common the reputation, if not of a true or faithfull, yet of a lawfull Pastour. Hee should not separate my position from the restrict case thereof. For, as calling is double, outwarde, and inwarde, and, a man may have the inwarde calling (by a convenient measure of gifte, and a Divine motion to consecrate

it to the giver) who hath not yet gotten outward ordination : and, againe, one may have outward lawfull calling, who, inwardly, hath none, but, by the contrarie, is even a Thiefe in his heart : so may an ordinary Pastour, being, or becoming a Traytour and Wolfe, fall, so, from all inward vocation, and, yet, retaine, still, outward place & power of ordination, because, albeit a Traitor & Thiefe, his treason notwithstanding, is not yet detected: whither through his owne craftie cariage & deceitful pretences, still, of a lawfull Pastour: or, through the simplicities of these, who, receiving ordination of him, ar not skilled to discerne his treason, albeit even then deeply and perly practised. Who, if they knewe it, and yet, would receive ordination of him : as they could not but, in that case, be Traitors also, and have no ordination at all : so, comming, in singlenes, to him, as to a lawfull Minister, and so accounted of all, in common, through the pretence of his Lord his ensigne and service : they may (that way) receive from him a lawfull ordination. the hidde or vnperceaved defect of the ordainer no more derogating to the lawfulness of the ordination; then doeth the open and seene wickednes of a hyreling Minister impede the efficacie either of ordination or the Sacraments ministred by him, in the faithfull receaver. And, if the equitie of this be so evident, alwayes, as, even in the state of a Church holding purity, al in common, and, where, in that respect, the ordination of but one or fewe persons (who had beene thus ordained by an vnknownen, in the tyme, and, estoones detected Wolfe) might with lesse commotion or perill to the body of the Church, be annulled : albeit some men, in detestation of heresie, would vrge it, and, even the, so, ordained, also, (for the more clearing of themselves) should assent to the receaving of newe ordination : yet, if, even in such a case and condition of a Church, no necessitie could ever inforce it vpon the conscience of any : howe much greater, yea and a divers consideration ought to be had, when the whole body of the Church, in common, being affected;

ordi.

ordination is, in common, stained through all most part, in common, being Wolves and Thieves, albeit not, as yet, in common, reputed so. For, as *Augustin*, wisely both wayeth and adviseth, a much different course and cure is to be taken and vsed, in a common evil, which hath overgone the whole body: then when, in a well constitute body (in common) but one or few particular members are affected. And, hereof, Christ, the true both Maister and mirror of all Wisdome, in his owne practise, gave a cleare lesson. The Scribes & Pharisees were, all, in common, Wolves and Thieves: if perversers of the true sense of the law, and corrupters of all true both word and worshipping, by mixture of their leaven: if persecuters and murderers of Prophets and of the Lord himselfe: if, who had losed the key of knowledge, and neither themselves entered nor suffred others to enter in the Kingdome of Heaven: if destroyers of soules, making their Disciples, doubly, the children of the Gehenna, may be counted Wolves and Thieves. and, yet, in consideration of their ordinary place in the Church (totally, in common, as then, affected) and, the reputation which they retained, notwithstanding, with all, in common, of lawfull Pastours, the Lord commandeth to heare and obey them, in the tyme so farre, as, sitting in Moses his chaire, they should teach accordingly. from whom, notwithstanding, as from Murderers and destroyers, he had resolved to transerre his vineyard and house. And, is, I praye you, the baire receaving of outward ordination, from a man, of more importance, then is our totall submission to him, as to our Pastour, for the whole dispensation of grace to vs in the word and Sacraments? and, if, in such a condition of a Church, wee not only may, but even are commanded to submit our selves so, as, in the tyme (till the Lord discover them and cast them out) we may take good of them, and eschew their evil, in the whole outward ordinary dispensation of graces: may not ordination also, in such a case, be lawfull? And may it not be taken also without contagion of the ordain-

ner his treasonable wickednes? and thus my generall position also standeth true, that, even from a Wolfe or Thiefe undetected, and, so retaining still the account of a lawfull Pastour, and outward place and power of ordination, &c. lawfull outward ordination may properly and personally flowe. If your *Elimas* hath remarked me for more then this (I having ever, ioyned the restrict case so clearly) he hath wronged himselfe more then me. for, if I had but put these wordes for all (*seeing outward ordination serveth but for outward order*) they might, with any honest hearted Reader, have freed me from all suspicion of so loured an absurditie. For, what order can be imagined there, where knowne and advoued Haretikes retaine any place or power in the Church? Nowe, Antichrist, in divers considerations is said to be hidde or covered: and, in divers considerations, to be revealed and detected. First, albeit hee was in the world (as in the seed and first beginnings of his) hatching, while the mysterie of iniquitie was covertly begunne to worke) yet he was hidde and covered while light and the truth of the Gospell so prevailed, in common, as, errour was borne downe, and he did not aryse to any sensible height. And accordingly, he is said to be revealed, when, through prevailing darknes of the bottomles pitte, he obtained a throne even in the Temple of God. And, even thus, againe (albeit, in a sort revealed) yet he is hidde and covered, so long, as, by his effectuall deceit and pretence of the Lambe his homes (men not adverting the Dragon his mouth, or made yet wyse to count the number of his name) all, in common, doe still followe him, and wonder after him. and to bee revealed, againe, but that in two degrees (requiring a distinct and wyse consideration, and, which, most plainlie, in his story, are delivered by the spirit,) First, when, by the reviving light of the Gospell, men were brought to see great pollution both in manners and worshippe, and most part flowing from that execrable seat: wherevpon they were moved to detest, and even grievouslie to complaine of the obtaining evils,

evils, and corruption of that seate in speciall. And, yet, this was so, as, his great place and proud pretence of Prophetickall authoritie dazled their weake eyes, in common, from perceaving him clearly to bee, as a corrupt Bishop, so even the adversarie also and Antichrist. and, therefore, scarce daring, yet to challenge him so, or to resolve separation from him: they vrged, only, and instantly, reformation of worshippe and manners. in simplicitie (poore honest soules) yet thinking, or not altogether despairing, but, that the pard could leave his spots, and the Thiefe and Traitor would reforme: and not yet fully resolved that Babylon could not bee cured. And in this degree, (while not only the Church in Pergamus, but even in Thyatira, albeit waxing in good workes, yet tollerateth: yea even while that first of the three Angels fleeth and preacheth through the middes of heaven, Revelat. Chapter fourtheene, verse 8.) yet is hee not fully detected. But, when his impatiencie of any cure, and bloodie crueltie in murdering the Saintes (whereby the, earst, spotted Pard becommeth whollie of the Dragon his collour, and, where, firste, but the heade, nowe the whole bodie is full of the names of blasphemie) stirre men not onely to applie the rodde of examination, (whereby to trie, if, possible, so bloodie and blasphemous a bodie could bee the true Church of God) but also, that, thereby, Cittie and Courte are clearelie, founde to bee cast out, when the revived Witneses are called vp and visiblie separated from his contagious fellowshippe: when the seconde Angell Revelat. Chapter 14. plainlie denounceth Babelons fall, so, proclayming the Traitor: then was hee fullie revealed to bee a Thiefe and Wolfe. and, from that time forth, no lawefull Ordination could either bee given by him or taken from him: As, thereupon, convenientlie, the thirde Angell Revelat. Chapter 14. verse 9. warneth, and, that, sadly, that none receive his marke.

The

To reason, then, from Antichrist in the first degrees of the myserie of iniquitie working towards a height, to Antichrist inthroned in the Temple: or, from Antichrist sitting, and, by effectuall deceit obtaining in the Temple, to Antichrist revealed: or, from the first degree of detection, to him, now, publiكية, proclaimed a Traitor, and the true church separated from his fellowship: or from ordination, flowing from him in the one case, to ordination flowing from him on the other: it is deceaving, and yet but grosse sophistication. Now, if even thus, and, in the sense, which I have cleared to bee mine, your man yet hath remarked my position to bee erroneous. And, if hee holdeth that from no Wolfe or Thiefe of whatsoever qualitie or condition any lawfull ordination could ever properly & personally be taken; Then you may tel my remarker, from me, that hee hath remarked that for an error, which is so evident and stable a truth, as all, any where bearing the Beast his marke, shall never bee able to overthrow it. Though it should never so much grieve him, that thereby, his invincible argument is so ytterly overthrowen, as it, shall never any more find one foot to stand on.

What your man his (REMARK) doth point at in this part of my words: [*And he who receaveth outward ordination is not sworne or tyed to the will or appetit of his ordainer, more then any minister baptizeth in his owne name, &c.*] For these wordes he draweth also, I could hardly conjecture. To shew that the forsaking of the obedience, and deserting the fellowship of ones ordainer (tryed a Traitor) taketh not away the deserters ordination: I vsed this argument. That, in our ordination, we are consecrated, not to men, but to God. And to proove this, I brought the Apostel his reason of the common condition of all Christians. Whom, as Christ hath redeemed with his owne blood, and vindicated to the liberty of the Sonnes of God, so, hath he thereby exemed them, in their spirituall state, from being servants to men. For we have but one Lord; and, we are, no more Paul his, nor Apollo his, nor Cepha his, but Christ his.

And

And accordingly, with the Apostle, I brought the vse and privileged of our baptisme, the sacrament of our initiation and entrie to that libertie in Christ: in whom only we are baptized, and, to whom only we are thereby consecrated, & not to men: according to which cōmon and cōstant libertie of al Christians by baptisme, I did argue, that, so, in our ordination to any publike office in the church, we are consecrated to Christ and not to men: to be his servants, & not the servants of men. Otherwayes, our ordinatiō should destroy the libertie of our baptisme: being baptized, first to Christ, & being ordained, next to men. and so shuld Christ be robbed of his inheritance, so dearly purchased, & we of our liberty also. Wherevpon, it doth clearly follow, that in deserting the minister of my ordination (beeing found a wolfe) and, so, cleaving stil to Christ, whose I am, I do not fal away from the prerogative of my calling. For, who did separat vs; Christ or the Pope? and to whose service were we separat, Christ his or the Popes? were we baptized the children of God; to be thereafter, ordained servants of the Pope? what doth your *Elymas* remarke here? or, because I but touchēd the argumēt, in a word, thinking it enough in so plain a matter, to point at the place, hath therefore, a Doctor of divinitie, mistaken my meaning; whereof no sensible christian could misse the perceptiō? Or, doth this perhaps offend him; that, where in ordination, subiection was professed & sworn to the Pope: yet I make the ordained to be no more sworn to the wil or appetit of the ordainer, thē any minister baptizeth in his owne name? But, I was not cōparing the rituall action or outward forme of baptisme with that of ordination. But (with the Apostle) frō the liberty obtained & sealed vp to vs in baptisme, pleading the same in ordination also: the outward ministerie whereof maketh me no more servant to him who is minister thereof to me, then I was baptized in the name of the minister, but of the Lord. next, it is childish fallacie to reason frō the oath of subiection given to our ordainers in the matter of outward policy & governemēt, & for keeping decēt order

in the house of God : to our spirituall servitude and subiection of our consciences to the will and appetite of men. I let goe, that it is a fallacie also to reason from the ordinarie and subiection to him, to the minister of our ordinatiō, who is not alwayes the ordained his ordinarie. In our reformed Churches, we give our oath of subiection to our ordinaries : for, wee know that the house of God is not the house of cōfusion, but of order : and that the spirits of Prophets, are subiect to Prophets. but, doth this mancipate either vs or our ministrie to their will or appetit? Thirddie, I would aske, if your mā thinketh it all one thing to swear subiection to the Pope, and to be sworne or tied to his wil and appetit? I aske fourthly, if that oath of subiection to the Pope was essentiall to lawfull ordination; or, but accessorie? if essentiall, then for many hundreths of yeres in al the Church, almost, there was no lawfull ordination. yea, and the Pope him selfe could have no lawful ordination who can nor, neither doeth sweare subiection to him selfe. and, if it be not essentiall, but accessorie, then may both ordination consist without it, & the loosing of it annulleth not the substance of ordinatiō, and the man, who holdeth ordination to be a sacrament (whose common nature is to have relation to the graces of God only, sealed vp or conferred to vs therby : and to serve for notes of our profession of these dueties we owe againe immediatly to God) he should know this also, that by making any oath, in ordination, given to man, to be an essentiall part thereof, hee maketh that man to be God, and that to bee his sacrament & not the Lord his. finallie, I demand whither the oath be given, first, properlie, and principally, to the Pope: or, first, properly, and principally, to Christ? And, whither it be given to the Pope, absolutly, or but in Christ, as to his vicar and minister? If first, properly, and principally, to Christ, & to Christ only, absolutlie : and to the Pope but secundarily, and in Christ (as I hope none dare deny : except they would, in plain termes, avouch this Pope to be that adversarie exalting himself as God above al that is called God,

or

or worshipped) the, I aske, whither finding the Pope to be not Christ his vicar, but the vicar of Satan his throne, king of locusts, and head of apostasie, & therupon, falling from him; if I have broken any oath given in my ordination? or, if my renūcing of his obedience (found a traitour) looseth my oath first, properly, principally, and absolutly made to Christ? or, if it annihilateth my cōsecration to his service only, in my ordination first & properly frō him, and only to him? whither we do iustly charge the Pope to be Antichrist or not, it is not here the question, but whither he being Antichrist by our doctrine, and wee thereupon deserting him to whose subiection we were sworne: if that annulleth our ordination.

I have bene the larger in this matter remarked by your man perceaving his chiefe endeavour bended against me there. whither he hath esteemed me, in that part, weakest: or if he hath felt himself assailed, there in the foudation of his strength: the peril of his invincible argumēt pricking him. for, except vpon the 6. 7. & 8. sections of my treatise, he neither vttereth any word, nor giveth any other signification of his meaning throw al, but that vpon the 18. section, he setteth this signe ✠. & that so sensibly as any may well perceave he was careful it should be seene, for shewing therewith my defect also signed thereby: & accordingly I stirred my owne minde to find out what so notable a slippe that could bee, which hee had so singularly noted. But in my dulnes could see nothing, except that there perhaps he thought some occasion might be catched to calumniat, or that there, was ministred to him some matter of mirding. Which sort of wares, these men, in dealing with vs, are accustomed to give vs in steed of solide demonstrations. My wordes to which his signe looketh, are these: *for myne owne part, as in all sobernes and cleannes of heart, by the gift of GOD I have bene carefull to know the truth. So, was I never much curious to inquire of the particular st ates of our first mens callings. VVhich, whither it were ordinarie or extra-ordinarie, and that wholly or partly, in some men or in all: is mat-*

neth title or nothing (in so great and extraordinarie a work wrought by
 their ministrers as the discovery & conviction of Antichrist sitting mas-
 ked in the temple) so is the *disputation* thereabout but idle and childish,
 &c. If vpon my assertion here (in the case so clearly put in
 my wordes) that *disputation* about calling is idle & chil-
 dish: he would build vp this calumnie, that, absolutelie I
 misregard all respect of calling, and count absolutelie al *dis-*
putation thereabout, idle & childish: he bewrayeth what
 spirit he is of: and, both my words here, and the whole te-
 nour of my treatise wil answer for me. If he would skoffe,
 perhaps, at this: that confessing my self never to have bene
 much curious to inquire of the particular state of our first
 mens callings, &c. I shuld yet vndertake the defence of that
 which I cōfesse I know not. he sheweth him self, forsooth,
 to be a solide & serious disputer: who out of 29. sections of
 my book hath pyeked out this great point against me. But,
 doth it follow, because I was not much curious to enquire
 that therefore I do not know the? do me never know ought,
 but which they thinke of such momēt as meriteth to be cu-
 riously inquired? because I esteemed it no material point,
 can I not therefore know it? doth it follow, that I have not
 sought to know it for other respects? Our adversaries va-
 nitie and perversenes make vs to seeke and know divers
 things: which for any fruit in them, otherways, we would
 never paine our selfs: but that for stopping their mouthes,
 and informing the simple against their deceit, we are for-
 ced, though with small delight, yet to digge in the dūghills
 of their durtie devises: so to make the stink of the knowen.
 because I have never bin much curious to know the par-
 ticular state of our first mens callings; can I not therefore,
 possibly, know the cōmon case? or, can no man be able to
 defend our first mens callings, in cōmon, but he who hath
 curiously inquired, by whom, where, and in what particu-
 lar forme every one singularly was ordained? it becōmeth
 one professing Divinitie, conscientiously and gravelie to
 confesse for edification; & not, for seducing simple soules,
 either sophistically, to disput, or childishly, to dally, to his
 owne disgrace. What is this to the matter in hande; that,

for

forsooth, I am ignorant of our first mens callings? Or what advantage hath he even in the confession of my ignorance? If, how little soever my care or curiositie hath ben to know that matter: yet, in this my careles ignorance, I have said so much for our callings: as (howsoever they would appeare to vilipend it) may make them not only carefull and curious, but even perplexedly anxious also for their owne credit: who alwayes, & everie where, vantly & vainly gloried, that we were all mad dumbe in the matter of our callings. And albeit I know, that, according to their manner, they will make no end of boasting and alteration: (wherein, I mind not, by the grace of God, to be so badly busied, as to keep a part with them) yet I may boldly affirme: barke, at it as they please, that yet they shall never be able to bring downe or, by sound and solide reason to shake any one ground laid down in that treatise. Wherein I have shewed the bow of our callings so doubly & strong stringed with two stringes: as either of which they shall never be able to cut with all their cunning.

I could have, perhaps, coniectured (as I know somewhat the manner and meaninges of these men) what furder hee would particularly have said by his other draughts which he hath drawn frequently and only on the 7. & 8. sections. but having cleared the maine point, I will not dally impertinently with him; or struggle with mine own shadow. as even of this, I have here done, he may perhaps say: and you, even therefore, esteeme it true. but, I am sure, I have either mett with his minde; or then hee shall not bee able to render any other such reason of his challenge, which shall not bee found as little, or lesse to his credit. And when ever his dumb draughts are made speaking lines, vpon the little I have lookt in them, I dare give my worde, that they shall bewray weaknes of sense, defect of sinceritie, or fraudulent shifting of the questiō. Now, as my treatise was written, but for information of modest minds and neither for any who will not be cured, neither yet to moove or to maintain iangling with any (an exercise both fruitles & evill befeeming Christians) so, now, for ought

your man could either have said or signed I would not have interchanged one lyne with him. I know what is the efficacie of errour, and bewitching force of the cuppe of forniation in refractary seducers. I know that not onely the blind leaders of the blind, but even such as are joyned to their Idoles are to be let alone. And that such as would appeare to aske counsell of a Prophet, having set vp their Idols in their hearts, & having put the stumbling bloke of their iniquity before their eies: the Lord wil eve, in iustice answer the according to the multitude of their Idols. But these pages ar to you: in remēbrāce of my offer once made you: if I should find any assurance of a sincere disposition, in al singlenes, & laying a syde preiudice, that you would vprightly heare and learne: and, with an vnpartial heart, try & ponder both parts: giving vs the one care and alike attention: with such other signes of indifferent affectiō, as might assure vs of halfe barr and aequall bench in the seat of your iudgement; and so much the more, as you have these yeeres past given vs evidences of a heart quite alienated from vs, and, as wee plead, from the truth also. And, albeit, as yet, we have gotten of you small or no tokens of any such intention: yet, I would not leave you this to say, that I had failed you promise at the first. as neither (if I can yet see your mynd sincerely, carefully, and humbly set for resolution) wil I in this sort, or any other kynd of paines, wearie to doe you pleasure according to my power, in Christ. But, if either you, or any other lust to be contentious, wee have no such manner, neither the Church of God. Now, God even the Father of our Lord Iesus Christ, according to his good pleasure & aboūdantly rich grace, graunt vs that our love may more and more abound in knowledge and all spirituall sense, whereby we may bee able to discerne things that differ: and, proving all, to hold that which is good: that wee may bee sincere, and without offence till the day of Christ.

Yours in Christ

F. FORBES, of *Cairse*.

A SHORT
DISCOVERIE OF THE
ADVERSARIE HIS DOTTAGE,
IN HIS IMPERTINENT AND
ridiculously deceitfull demands.



HAT thou mayest perceave (Christian Reader) how foolish & fruitles a labour it is to dispute with these men. When their pamphlet against our callings, which stirred me to defence, was put abroad: it was backed by the applauders thereof, with insolent brags that no answer either would or could possibly be given it: & that, though twenty answers were made thereto, yet they should all be refelled with als many sound replies. Herevpon, at the intreaty of some well affected brethren (least the hearts of our weake ones should be dismayed) I was mooved to writ my treatise of defence: whereof a copy falling in the adversarie his handes (and that without my knowledge and against my purpose, who, hating contention, framed my paines onely for resolution of modest minds) I heard divers and daylie surmises from them, that my treatise would be in short tyme solidly refuted. And, I, accordingly, more expecting what a traveling mountaine would bring foorth, then mynding any reply thereto: at last my copy returned to me carying such notes of a censuring penne as occasioned my epistle to a recusant. Wherevpon their boast of refutation still waxing, and I thereby, expecting some what more then in end to find but a ridiculous moufe: were brought to me, at length,
after

after many weekes from the partie, and delivered with no small circumstance, forsooth, and earnest protestation of an answer in writ, these ensuing lines.

It is to be demanded of the ministerie, for the true resolution of a Christian soule, which if they resolve not, wee will account them, &c.

SEeing the Ministers of Scotland graunts the church of Rome to have been once the true Church of Christ, wee desire them to shew in what yeare of God shee made first defection from the true religion, and by whom shee was condemned for heresie. Likewise, wee desire to know the names of these who since the Church of Rome fell from the truth, hes continually from time to time, and age to age professed this religion in all substantiall pointes of doctrine as they presently professe, whose doctrine and writings in all pointes of religion, they will adyou and hyde by.

NOW consider (good Reader) what either pitifull ignorance, or rather poysonable perversnes of an impudently evill conscience these demaundes bewray most evidently. Our disputation was about the lawfulness, or vnlawfulness of our Pastorall callings. This they by their treatise laboured to evince: I by my defence pleaded the other. In this our litis-contestation; partly by dumbe, partly by speaking signes and draughtes set by them on the margent, or drawen betwixt the lines of my booke, they sought, at first, that it might seeme they had somewhat to say against me. Therevpon, in my epistle to a Recusant, I sustained my point. Now, in steed of replying ought, either for confirming their owne, or impugning my part of our debated matter, the question is, (whither impudently or ignorantly) altered: and, from the institut point of our vocation, like slipperie lles, they flyde backe to new demaundes of our doctrine. Is this, I pray you, to dispute, or to dallie? Are these the fresh fyrie edged schoolmen arrived lately, and with so great expectation of working wonders, from Paris, Lovan, Rhems, & Rome; shaping, shooting,

ting, and stopping men through with syllogismes, who neither, can propound ought, or sustaine to heare any answer but in *forma & figura*; that nowe they forget not only all forme and figure; but therewith, all both sense and sense also, in so shamelesly shifting the question, & casting in, kowardly, a kerd of another kynd? why remembered they not their owne offer so often and confidently made vs by worde, write and printe; that if we could but once cleare the lawfulness of our callings, they would, without more adoe or furder disputation about heads of doctrine, give vs their handes? For our vocation I have said somewhat against their obiections in my Treatise of defence. And, againe, in my epistle to a recusant, I have replied to their censuring notes. If I have cleared the point, why remember they not their covenant? If I have not, yet why, in place of refelling my argumentes and strengthening their owne point, am I decentfully drawen away from the question in hand; by newe and impertinent demands of a different matter; and yet if in this their shameles shifting, there were, in them, any one spunke of sinceritie, I could even gladly bee drawen to followe them. for that, I confesse, it is a much more sure way from truth of doctrine to establish lawefulnes of vocation, then, vpon the slipperie ground of outward ordinary calling, to build a warrant of doctrine.

But consider, I pray you, first, the ingenuitie of the demander, in the substance of his demands: and, next his equitableness, in his prescribed rules. wee are desired (in summe) to evince that the Church of Rome hath made apostasie from the truth: and, therewith, to cleare that our doctrine is the veritie of God. But, (shameles men) what have we bene doing, these more then a hundreth yeares agoe, but filling the world with volumes; whereby wee have so plainly discovered their abominations, and verified the truth of our Doctrine; as wearied with contesting therabout, or rather vexed with their cleare convincing power of light, they were faine to cast vp all either

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disputation, & come in end as to their last refuge, to quarrell our vocation? the lawfulness whereof, when, they vpo we have stablished against al their cavillations, they leape now back, & of new again intend accusation against our doctrine. what is this else, but (as children, in their sporting, childishly practise and more childishly speak) to play titbore tatbore with vs.?

Now, as he hath forgotten all shame in so childish shifting the question, so, by his limitations laid down to vs (I know not by what law) how to answer him in both the points demanded, he exponeth plainly to the perception of any sensible Reader, what sound mind he hath & what equitableness is in his dealing with vs. First, for evincing the apostasie of the church of Rome, we must take this law of the demander: that in so farre as the Church of Rome was *once the true Church of Christ*; we must, therefore, condescend *what yeare of God shee made first defection, and by whom (accordingly) shee was condemned of Heresie*. Reasonable men, indeed. And yet their companions in spirit, pretended in als bad a cause, some more equitie: *We have a law* (said they) *& by this law he ought to die*. Our adversaries, neither having nor so much as pretending any stable law against vs, and therefore in an evill conscience shunning all right lawes of examination: they wil (in no small modestie forsooth) set downe rules of their owne braine, whereby they will have both them selves and vs tried.

John. 19.7.

But, heerein, first, I can not but greatly muze, whither foolishlie or fraudfullie the demander hath fallen vpon so either an improper or so presumptuous a maner of speech, as, indefinitlie and absolutlie, to call the Church of Rome *the true Church of Christ*. that, consequently, all other churches may either bee seclused from this title, or bee compelled to come in vnder the name of the church of Rome. Neither doe I so much muze hereon, for any doubt I have of the Demaunder his owne meaning (for I know how blasphemouslie bold they are, if not to mende the magnificat; yet to carve carelesslie at the Creed, by adding *Roma-*

nam to *Sacram Ecclesiam Catholicam*: thus forcing all, if not to receive the character, yet at least the name or number of the beast; but that he proponeth this as a point graited by vs. I admire his impudencie: for, of the church of Rome; before shee became a harlot, we confesse that shee was a true church of Christ: or one of his true churches: or a true part of that his true church which is but one. but to intitle any particular Church, absolutely and indefinitely, with the name of the true Church of Christ, it is an insolent speech, and not according to the stile of holy scripture, which addeth alwayes some distinguishing designation, as the Church which is at Rome: in Iudea: in Corinth: of Galatia: of Ephesus, Smirna, Pergamus, &c. As for the church of Rome, at length, becoming not only a harlot, but also the mother of whoordomes in all the earth, in which respect only it was that all commonlie therein did take her name; wee deny her, so, to bee either the true Church of Christ, or anie true part thereof; but the Synagogue of Satan and an abominable Whoore, borne vp and advanced by a blasphemous and bloody beast. howsoever, all the while, vnder and within his vsurpation (even where Satan his throne was) the true Church of God long dwelt shrouded and suffered to live vnder the name and number of the beast, yet free alwayes from his character. but, least I seeme over narrowlie to sift syllables, I passe this there, whither ignorant or arrogant, maner of speaking.

Revel. 17-5

For proving the church of Rome to have made apostasie from truth, we must, by our adversaries iniunctions, condescend vpon the yere of God, wherein she first made defection: and who they were that, therevpon, even then, convinced her of haresie. and shall this then serve to exime her or any other church from the blot of defection or haresie in all time thereafter; and make all whatsoever shee holdeth to be vndoubted truth, if the first houre and firste degrees of her apostasie have escaped a publike note? or howsoever noted, if yet shee hath not bene publickly condemned of haresie, or howsoever, both noted

and condemned, yet if no publike record thereof be extant to future ages? shall any long space of time iustifie waxing and obtaining error? or is there any such prescription against truth, but that, *iure postlimini* at least, it may alwayes pleade iustly for reposition? I leave, here, to the vpright consideration of any indifferent minde, what true confidence these men can have of their owne cause, who prescribe such limitations: and, being challenged of sacrilegious guiltines, will offer themselves no otherwayes to tryall: then, as if a cunning and long covered Thiefe ratched with innumerable fangges, and having all his houses stuffed with stolen wares, yet should partly protest, that in so farre as he had bene once honest, and of all men accounted so: hee ought therefore to be reputed so still, notwithstanding of any thing found by him, except it may bee cleared, what houre of his lyfe he did first begin to steale, in what place, and from what persones, and, therewithall, who had even then convinced and condemned him for a Thiefe. Or as if a subtile and long dissembling harlot, discovered at last, to have opened her feet to all that passe by the way, should yet pleade, that, in so farre as she was once a virgin, and had long retained the reputation of an honest and chaste woman, shee ought therefore, to be esteemed so still: except it be plainly proved against her, what time, first, shee became lascivious, and when, where, and who did first presse the teats of her virginittie: and therewith also, who even then upon the point had cleared and convinced her to be a Harlot. and, thus, the greatest Thiefe in the world might pannel without perill: and the most arrant whoore yet impudently wipe her mouth and say she had committed no iniquitie. He were an impudent fellow who selling rotten and corrupted Wines, yet would boldly affirme them to be freshe and healthsome, because that once they had bene recent and good: neither could any man precisely point to him the houre when they became first purified, or produce any who, at that instant, had condemned them for such.

We know that putrefaction cometh not as once: but that wine, after that it have loosed som of the colour, yet it will retaine taste: and after that both colour and taste are a little changed, yet while better is not comonly to bee had, it will be drunk of and passe for wine. Which notwithstanding, when it hath not only becom signe, but so rotten also, as it can neither be counted wine nor serve for vinoger, may then not only be condemned as reprobate, but even iustly bee cast out as not only improfitable but also noysome and pestilent. We know by scripture and agreeable experience, that the course of iniquitie is a mysterie which Sathan even in the Apostolike times and thenceforward was a hatching; first by vnperceivable, & next by perceptible, but either not well adverted or not, duellie regarded degrees, till cunningly and covertly at length, in all effectualnes of deepe deceit vnder false pretences: and from small, and (as appeared) not intolerable beginnings, Antichrist vnder pretence of the Lambe his hornes, obtained a throne even in the temple: and, by proude pretence of Propheticall authoritie, was so borne out in that usurpation, as, a long time, the true church dwelling, even where Sathan his throne was, and even then keeping the name of God, yet had this piece of weakness, that they tolerated spirituall fornication: Neither that only in the first degree of subtilt insinuation thereof, as by Balaam, but even when together with Propheticall pretence, cruell and bloodie tyrannie, as of *Ier. 17*, was contoynd to maintaine & advance Idolatrie: as, by the states of *France* and *Spain*, true types of those times is most cleare: and as, both in my treatise of defence, and in my commentarie on the Revelation I have so effectually shewed, as if the demander were not either pitifullie ignorant, or perversely resolute, might have kepted him from forming out this his owne shame by so ridiculous demaundes. When almost all and everie particular point of doctrine wherewith we charge the church of Rome, are well considered: they will be found either of late invention; or then with time and by

2 Thef. 2. 7

Revel. 13.

Revel. 2.

degrees to have growen vp to capitall prauarications: and that from partly, so laudable, partly, so plausible, partly, so tolerable, partly, so smal and insensible beginnings, as, to men either not so circumspect as to perceave, or of a more peaceable disposition then to contend about. euerie thing, gave not, as they thought, at first great occasion of contesting: albeit mulkyng diuers things which for regarde of the Churches peace they tolerated. Which men if they had but once imagined whereto, by tyme, Sathan his craft and man his vanity would have brought things: they had vndoubtedly resisted the verie smallest beginnings, even to the blood. Who, but, a stranger in Church storie and writings of the Fathers, knoweth not, that, albeit some of the, through deceit of Philosophie did flyde vpon some sonde fantasies of Purgatorie; yet their opinions therof at first were als farre from such a Purgatorie as thereafter and now the Church of Rome defendeth, as the Romanes make their Purgatorie to bee different from hell? Who knoweth not also, that it was then with such freedom of iudgement, as of a thing not much mattering what any did esteeme thereof, that *Augustin* (who mulkyed it) yet in his accustomed modestie, speaking thereof, sayth no more but *non valde conueniens, forsitan verum est?* Would *Augustin* haue so spoken of such an article of faith, as vnder paine of eternal flames must be believed, and for denying of which fantastike fyre, the Romanists haue made so many thousands to feele here, the cruel flames of reall burning? If that Godly Father had thought that ever any could haue so impudently vsurped as to impose so tyrannicall a yoke of bondage on the consciences of Christians; he had altered, I warrant you, his stile to *valde conueniens, and, est, verum, falsum.*

Now, as this forged flame of a pretended Purgatorie, in course of tyme, through Sathan, his bellowes, waxed hotter and hotter: who knoweth not, that, therewith also the doctrine of mens merits, of workes of supererogation, of humane satisfactions, of indulgences, and the rest of that

that sacrilegious *serpents* set vp in contumelie of the crosse of Christ; did also more and more prevail and take place; through the craft of these locustes, who for their owne gaine, like scorpions, did sting men of the worlde with a paine lesse tolerable the death? Auricular cōfession though it was of anicient vse: yet, who but ignorants know not, that the practise thereof in primitive tymes was free? Yea and so free, that *Nestarius* an orthodox and highly commended Bishop of *Constantinople*, did abrogate al vsō there-of, as greatly offensive in the Easterne Churches. Would (I pray you) so godly and approved a Father have discharged that without which can bee no salvation or remission of sinnes comitted after baptisme? Or albeit he might have erred herein, yet would al the Easterne Churches have so lightly subscribed to such an heresie? And howsoever both he and the Easterne churches with him might have fallen so loudly, yet would all the Westerne Churches and the Bishoppes of Rome (who otherwayes were, in a preposterous emulation, more then ready enough oft tymes to pry in and carpe at the defects of that seat) have not only beene silent, at so sacrilegious a derogation of the faith; but also have keeped still communion with *Nestarius* and the Easterne Churches? Can the Romanistes produce any law, imposing privat confession before the Pontificallitie of *Innocentius* the third; who was in succession the 183. Bishop of Rome? Who knoweth the date of the Counsell of *Latran*; but can well enough calculle what tyme, first, any Canon of auricular confession was enacted? A laudable and loving practise of the primitive Church in the commemoration of Martyres, and (according to both the expediency, & some tymes, the necessitie of these dayes) the assembling and exercising of Gods worship at their sepulchres: and the godly care, which, against the feritie of beastly persecuters, was had of their funerallies and collecting of their dissipated relicks to how, not only a superstitious dottage, but even to how detestable an Idolatric, tyme, by Sathan his subtiltie, made it to degener

in

in the worship not only of creatures, but even of carions, miserable experience hath proved. The Fathers, in a preposterous zeale and piece of carnall widdome, seeking to abrogate all memorie of Heathenisme, and finding how difficult a thing it was to reduce superstitious people from a long and plausible custome of evils, they turned all the solemn rites and festivities of tymes and places dedicated and praxized in the worship of Heathen Idolls, to the celebration of the memorie and honour of saints. Thus (as blind *Stenchus* foolishly glorieth of Satan his subtil successe in the mysterie of iniquitie) *Omnia Profana Sacra essetia sunt, & rite profani, ceperunt esse rite sacri, &c.*) and, by time, through Satan his sleight, working by the superstitious humours of vaine men, what was gained hereby, but that with interchange of Idolls, the Idolatrie abode no lesse abominable then before? The execrable erecting and adoration of Images (against plaine scripture, expresse iudgement of the Fathers, and cleare Canons of orthodox Counsellis) of what time it was, the terrible Tragedies stirred vp thereabout, and the proud and respectles renting of the Church of Christ have left vs too lamentable recordes. If all the Fathers who lived even many hundredths of yeares after Christ, were presentlie reduced to life, & did heare what a stirre is made in the world now about trās substantiation, would they not all start at once, astonied at so strange a sound? and even bee greatly amazed what monstrous meaning vnder so prodigious a word could be implied? What would these holy Fathers (who if in any other, have most plainly left their minde in that point) think of the doctrine which now the church of Rome holdeth of the sacred Supper? When even the author of the glosse on the Decretal: albeit him self plunged in a hudge measure of prevailling darknes, yet did so farre skunner at the porteous wordes prescribed by Pope *Nicolas* to *Berengarius* (who, as they have given out of him, whither fallie, or that fleeing one extremitie hee did fall perhaps too farre to the other, did think too slenderly, and speak

*Pro donat.
Cōstitant.
cont. Vallā.*

speak to warily of that sacrament) that hee exclaimeth no
 small perill to be in them of breeding a worse heresie then
 was that of *Berengarius*? Who is so childish as to be ignorant
 how lately and how audaciously, in an ad vowed contempt
 of the Lord his institution, and of all ancient and pure pra-
 ctise of the primitive church, the sacred supper was mutila-
 ted, and the people proudly & profanely prohibited all use
 of the commanded cuppe? Now in these two points, wher- 1. Tim. 4.
 by the Apostle designeth the devilish doctours of later
 times, who knoweth not what libertie both is left to chris-
 tians in the written word, and was also long practised in
 the primitive Church? and how that voluntarie abstinence
 in both kindes: first to hyperbolically praised; next, too su-
 perstitiously admired; albeit no way necessarily required,
 yet brought men and woemen by time to delite too much
 in wil-worshippe; and vainly, to become votaries of more
 then either the Lord required at their handes, or they were
 able to performe? And Satan thus in end tooke advantage,
 by his hypocriticall doctours, to the overthrow of all chris-
 tian libertie; to lay on importable burdens on the consci-
 ences of men. Single lyfe, though by some Fathers (too full
 of their owne sense) it was over farre extolled, even with
 the contumelious reproaching of that holy bande, which
 the Lord him selfe first instituted, & that even before sinne
 came in the world: which by his presce in the flesh he both
 countenanced & graced: and which by his Apostle he cal-
 leth honorable in al persons: yet was it long ere Satā durst
 be so impudent as, vnder any hypocriticall pretence of ho-
 lyynes, by the vicar of his throne to open so plainly his Dra-
 gon his mouth, as to come to *καλύβην* and *καλύβην*. Which
 vsurpation how late it was, the miserable vexation of ma-
 nie churches, & of these in this our Iland in speciall, for con-
 stant withstanding: and at last, this yoake of bondage not
 willingly receaved, but violently imposed, can wel enough
 verifie. Now, withall, how cunninglie and by what de-
 grees, for advancing, strengthening, and maintaining of all
 these errors, the vicar of Satan his throne vnder pretence of

Gen. 2.

Iohn. 2.

Heb. 13. 4.

1. Tim. 4. 3

the Lamb his hornes, ascended (as Gregory speaketh) *culmen singularitatis*, it hath bene a thousand tymes more then manifestly shewed. And yet in a silly shift, God wot, our aduersarie summoneth vs, and that, foresooth, with certification, to shew the how, *tanquā vomere tusco. Erutus ille Tages, repente doctus, in ipso nascendi articulo*. So, the church of Rome hath, in one instāt made defection: and even in that point, hath bene not only pointed at, but also painted out as hāreticall. But, vainly & impertinently (which once to think were, execrable impiety) had Antichrist his arising and worke of iniquity beene of the holy Ghost named a mystery, wherein Sathan in all deceaveablenes of vnrighteousnes should bring on such a common apostasie, as whereby his vicar his throne should be erected even in the Church, and who in his owne tyme should be discovered: if the first degrees thereof had beene not onely exposed to common perception, but noted also: neither this only but also publikelie condemned of hāresie. And what will you doe then with these men who will admit no other rules of disputation and examination; but which are plainly repugnant to all the clearly foretold and fallen out course of G O D his wyse dispensation in the case of his Church, and of her condition accordingly?

Now, how xquitable our aduersaries are in their owne case (that they will, foresooth, be content to be tryed by a rule of their owne appointing) so reasonable they shew themselves towards vs in admitting vs to the defence of our doctrine, but so, as wee must take also from them the law of examination: Namely, that they will accept no defence of vs except we designe the particular persons who from age to age have holden the same doctrine which we professe, and that in all the substantiall points thereof, and whose writings in all points of religion wee will advoe and byde at. And is it so indeed, that we have not a more certain rule of truth; then what from age to age men may be cleared to have holden? Or, rather, are not all ages, and all men in all ages, and all and whatsoever opinions of whatsoever men in any age, to bee reduced to exami-

examination by that stable truth and everlasting Gospell which Christ and his Apostles first preached, and thereafter, by the will of God, (as sayeth *Irenaeus*) did put in writ, to remain for ever, the constant ground and rule of our faith? Shall this invariable and inviolable truth of God be subiect vnto men; or men vnto it? And, though all men were liars, shall therefore the truth of God faile? Shal tyme so strengthen error, as, what from the beginning was invalid, any length of dayes shall make it good? The Lord himselve being accused (as we are now) of transgressing the tradition of the Fathers, answered that in vaine they worship God, who teach for doctrines the traditions of men: and against most inveterat, strongly authorized, and obtaining errors, hee opposed this one reason that it was not so from the beginning. The most approved amongst the Fathers have taught vs, that, for warrant of faith, we have neither to rely vpon what they themselves, or what the Fathers who were before them have said, but vpon that which Christ and his Apostles who were before all have delivered. Antiquity I confesse, were a great argument for truth, if Sathan had not beene a lier from the beginning. And yet the aduersarie is so ridiculous as to demand vs what men they are, whose doctrine and writings in all points of religion wee will ad vow and byde are. But miserable men, is there an option left vs, or any who will not perish in blindnes, to make a choise to whose doctrine and writings in all points of religion wee will betake vs? Hath the Lord left vs so incertain what to flee or follow? We are not to ad vow or byde at any either doctrine or writings as vndoubted truth, but what in the sacred scriptures is set downe. All other whither doctrine or writings of whatsoever men and in whatsoever age, wee ad vow and byde at but so far as they are consonant to that. So as if an Angell from heaven preach any other Gospell, let him be anathema. *Etis solis Scripturarum libris qui iam Canonici appellantur* (sayeth Augustin) *didici hunc timorem honoremque deferre, et nullum eorum auctorem scribendo aliquid errasse firmiter credam.*

*Lit. 1. in
prosa,*

Math. 13. 9.

Math. 13. 3.

*Epist. 19. ad
Hieronym.
which words
are insert in
the decretall
distin. 9.
can. de sub.*

And a little after. *Alios autem ita lego ut quanta libet sanctitatis doctrinae, praevalleant, non ideo verum putem quia ipsi ita censerunt, sed quia mihi, vel per illos auctores canonicos, vel probabili ratione, quod a vero non abhorreat, persuadere potuerunt.* That is, onely to these bookes, of Scripture, which are called Canonik, have I learned to yeeld this feare and honour, that I firme-ly believe no Author of them to have erred ought in writings. As for others I so read them, as, how excellently soever holy or learned they be, yet I thinke not ought to bee, therefore, true, because they have thought so, but because either by these Canonick authors, or, by probable reason they were able to perswade me that which doth not abhorre from truth. And have we not more then a thousand times evinced evidently that we professe & maintaine no other doctrine, then that which Christ & his Apostles first taught by word, & thereafter left vs in register for a stable and vndoubted rule to al succeeding ages: & which, in despyt of Satan, albeit busily advancing the mysterie of iniquitie, yet was commonly holden in the Church more then three hundreth yeeres thereafter? And, which, how-soever by prevayling darknes of the bottomles pitt, it was so farre, at length, eclipsed; as Sathan obtayned a throne even in the Temple of God, yet was, all the tyme of that prevayling error, the true both light and life of these, who dwelling even where Sathan his throne was, and albeit in weaknes tolerating spirituall fornication, yet kepted the name of God, & lived & reigned with him a 1000. yeeres not receaving the beast his character: albeit lurking vnder the shadow of his name or number: & which, from vnder that overwhelming deluge of darknes, hath broke forth againe now three hundreth yeeres agoe, and that by degrees (prayed bee God) so clearly and powerfully, to the convincing and dispelling therof, as it maketh the recurelesse characterized followers of the beast to gnaw their tounge for sorow & blaspheme bitterly. Our adversaries, in this their demaund are no lesse ridiculous, the were either a senseles foole, or a perverse iangler, who, the sunne arising bright in the morning.

Revel. 10.

ning, yet because, soone after, it is by degrees so lapped vp in clouddes and mist as it is not seene of men in the earth, till that, some houres before even, breaking out again clearly, & dispelling all that overshadowing darknes, it lighten of new the earth, would, therefore, with pertinacie plead that the sunne thus wrestling out from vnder that overvailing cloud, were not the true sunne which in the morning had shyned, but some counterfait and never before seene Comett: because, foresooth, their eies had not all the minuts of the day sensibly seene the shyning body and particular progres of it. But, poor Idiots, the sunne hath such a soveraine and singular both light and heat, as, though all the dolts in the worlde would disclaime it, yet wil evince it, to be alwayes one and the same: and, albeit long covered and vnperceaved in common, yet that, all the while, it still so shyned, as howsoever in all *Egypt* was palpable darknes, yet, in *Goshen* was cleare and comfortable light.

Exod. 10.

23.

In my treatise of defence and 19. section thereof, answering this same obiection, I alledged, that as divers of our men had done, so I might bring faire Catalogues of men who in former ages had holden the truth & heavenly lamented the prevayling corruptions of their tymes. But I gave, there, divers and good reasons why neither ought that iustly bee required of vs, neither we bee so foolish as to divert with our adversaries to so vnecessary an altercation. And, long before, in my commentarie vpon the 14. Chap. of the Revelation, I shewed, how, to answer the adversarie ought hereto, were but vainly to hale the coard of contention with men whose mouthes wee might stoppe by more sure and evident arguments. And yet the adversarie (in a good conscience I warrant you, of a iust cause) will admit, now, no rule whereby to examine vs, but which hee knew verie well that, before any demande from him, I had, for good reasons, reiected: and he is so extreemly impudent herein, as not onely without refelling any of my reasons, he still yrgeth it: but fearing also what herein I might verie well performe if I pleased to answer a foole to his follie, and so

proove a foole with him: that, wherto I refused to answer, being proponed eue in a large case, he reponeth to me now with such strict limitations, as any sensible Reader may evidently perceave, he hath fore-caston his euasions how to escape taking. And for this it is that, forsooth, we must show who frō age to age not onley held, but also *professed* the same Religion, and that in all substantiall points. And whose writings, in all *points* wee will aduow and byde at. Heere, hee hath prepared to him selfe exceptions against any whom hee thinketh that, in those most corrupted times, wee can produce against him. First, if hee hath not openly avowed and professed: next, if hee hath not professed all the substantiall points which wee holde. Thirdly, if we aduow not and byde at al whatsoeuer they have written in all and any point of Religion. Sweet, indeed, and sounde hearted disputers. By this law laide downe to vs by these equitable men, not only shall they serve vs for no witnesses who through ignorance or infirmitie, or common errour in the tyme have impinged, perhaps, in some points, but even their silence or want of a remaining record behinde them, in anie one point professed by vs, shall get them casten. But (which before I have shewed) as all euills did not arise at once, neither, at firste to such degree as where fore men would be soone caried to open contestation: so (albeit in a common vse and prevayling practise, yet before any tyrannicall yoake was imposed on consciences, by inforcing lawes) while a libertie was left to men of holding themselves pure, and keeping the name of GOD, they were loath, with evident hazard, to contende against euill so subtilly insinuated, and by pretence of Prophetieall authoritie, so arrogantly aduanced. A weaknes, I confesse, in them, but such as the holy Ghost hath clearly foretolde vs should befall even his true and faithfull Church, dwelling where Sathan his throne was. And, which, the more the mysterie of iniquitie wrought on, was the lesse wonderfull: in regarde of the tyrānicall vsurpation, whereby no libertie was left (without certaine peril) of anie open opposition: or, if, of open profession, yet not of publishing
in

in writte: or, if of this, yet not of preserving any recorde thereof to the posteritie.

Now, besides this, what marvaill, in such a common apostasie, and eclipse of all true light, though even these good and godly men (who both mourned for it, and in the middes of it kepted the name of God, holding the substantiall foundation of salvation) were some what tainted in many things with the contagion of the tyme? Whither that thorough defect of knowledge they were imprudentlie miscaried in some points, or, rather through defect of courage, they tolerated what otherwayes they would never have approoved. Whose weaknes, heerein, albeit the holy Ghost taxeth, yet hath hee, indulgently, covered it vnder the lappe of his garment. *Augustin*, whyle some tolerable estate of a Church still remayned, yet heavilie, regraieth; that even in his time the Church of God (which her Lord will have to bee free) was so burdened with multitude of superfluous and superstitious ceremonies, as the state of the Iewes, vnder their Pedagogie was more tolerable. In the succeeding ages, the evill had so farre waxed, as, in consideration of the great corruption, *Gregorie* the first Bishop of Rome, did not sticke to affirme (and truely) that, *Antichristus, qui appellationem sibi vindicabit universalis Episcopi, even pro foribus est: and that, quod dici nefas est, Sacerdotum exercitus paratus est ad affectandum eum.* *Bernard*, whose groanes and lamentations did meete almost, with the height of Antichristian vsurpation, albeit, for such a measure both of learning and holynes as was rare in so corrupt a tyme, hee was so reverend as gave him more freedom of taxing common corruption, then would have bene tolerated in an other, yet, by his timorous stile, he sheweth, clearly, that, as evils were mounted to a great height, so, was any liberty of rebuke extremely dangerous. To the Bishop of Rome he writeth thus: *inter hac, tu pastor procedis multo & precioso circumdatus auro. Si audent dicere demonum magis quam ovium pascua hae. Scilicet sic facitabat Petrus, sic Paulus Iudebat: & murmur loquor & querimentum omnium Ecclesiarum. And facit hoc quia potestis, sed utrum debeat, questio est.*

*Epist. 119.
ad Iovinianum.*

*lib. 4. epist. 34
& epist. 38.*

*Ad Eugenium.
Pap. ad consilium.
fid.*

And

And, that no man thinks he taxeth the particular vices of one man, these are also his words: *Ad te tamen mortis ille vel passus mortis ista non venit, vinum in te definit.* Consider, I pray you, how timorouslie even the most free speaker, in his tyme, steppeth to talke of that, which albeit it was *murmur & querimonia omnium ecclesiarum*, yet is he faine to vse this preface. *Si auderem dicere.* and, *virum debeatis quæstio est.* And yet, least, even thus, hee should have too much irritated, he behooved to sweetten his harde speeches with this syrope *Ad te tamen mortis ille non venit.* Soone after these times men bega not only to see the Bishop of Rome a corrupted Bishop, but also to suspect him a Traitor: and not so much look that, by him, any reformatiō should come, as to dispaire that he could be cured: till at last, the eyes of some (through the little booke sweetly swallowed and reid applied) were opened to see him, and confidently to cal him the beast of the Dragon his throne and authority. The adversarie forecasting with him selfe what, in this case we might be able to alledge against him, hath tymouslie, in his demaunds, builded to him selfe backdores, whereby if we would shew *murmur & querimonia omnium ecclesiarum*, he shal start out at the postern of open profession, and that of all substantial points. If we bring *Gregory or Bernard*, or other such: then, some particular defectes of these godly mē (which both the Lord hath mercifully passed by and we also would charitably cover) are narrowlie sifted out & cast in our teeth, to deprive vs of al their good. so as, except by his forlaid rule, wee ad vow and byd at all whatsoever they have written, they must stande vs for no witnesses. But, herein, a needles fear hath made my adversarie vaneccessarily to bewray himself how small either confidence or good conscience he hath in the matter which he maintaineth. For, I was never purposed to dally with him in this kind; or to be drawn decently by him from sure & solid prouids, to divert foolishly to so wyde and vain a field of endless altercation. We know assuredly, that God, alwayes had a number who keepest his name and leived his life: not only in the Primitive & most pure times while the woman

was

Revel. 10.
and 11.

was yet cloathed with the Sun, Revel. 12. and even there-
 after also when corruption came on in such degrees, as the
 third of al green thing in earth, the third of the sea & things
 therein, the third of fountaines and rivers, the third of Sun,
 Moone, starres, day & night, was smitten: Neither only now
 againe, in the reviving light of the Gospell since the first of
 three Angels break out through the midds of heaven with
 the euerlasting gospel, Revel. 14. (whereby the Sun, by de-
 grees, wresting out ironder that darknes, hath now at last
 lightened al the earth with the glorie thereof) but that eve
 in those mid and most miserable times, wherein Sūne and
 airo were totally eclipsed by the smoake of the bottomles
 pitt, and all the earth followed the beast, yet still also God
 had a number sealed: and, that, howsoever (in cōmon) they
 were so farr either in simplicitie abused, or by fear dismay-
 ed, as to tolerate spirituall fornication, and to receave the
 name or number of the beast, yet, they kepted the name of
 the Lambe his father, and never receaved the beast his cha-
 racter. of whose murmurings and regrets (in despite of all
 repressing and suppressing tyrannie) we could bring, & di-
 vers of vs have more then once brought such instāces from
 storie, as may confirme any cleane hearted man that, both
 sparkles of true light remained and many also were inligh-
 tened and lived thereby even while Antichrist by prevay-
 ling darknes appeared to obtaine all. But, to bee drawen
 childeishlie to answer our adversaries heerein according to
 their perverse minde, and prescriptions & limitations, im-
 pudently, against al law and reason, and in an evidencie of
 an evill and self-accusing conscience, laid down vnto vs, it
 were not only to answer a foole to his foolishnes, and so to
 become a foole with him: but it were even to discredit that
 vndoubted truth which we professer by labouring to prove
 such a case as is flat contrarie to the clearly foretold course,
 both of God his wise dispensation, and (by his permission)
 of Sathan his subtill dealing in the mysterie of iniquitie
 waxing, obtayning, discovered, and overthrowen. The
 holy Ghost hath so clearly foretold both the case, and par-

Revel. 7.

Revel. 18. 1.

Revel. 9.
and 13.

G

particular

*De civitate
Dei, lib. 20.
cap. 19.
Revel. 2.*

Revel. 9.

Revel. 14.

*Revel. 11.
and 13.*

ticular course, as, either our adversaries ignorance is miserable, or their perversnes abominable. Wee are forwarned of such an Apostasie as whereby Antichrist shall sit Lieutenant of the Dragon his throne, even in the Church of God (as even *Augustin* inclineth to interpret.) In this vsurpation wee are forwarned that GOD should still have a Church dwelling even where Satan his throne was: but with this note of infirmitie, that, albeit themselves keeping the name of God, yet they should be brought to tolerat spirituall fornication. And, yet, even in this case our adversaries will needes have instances given them of open profession and advowed contestation, and that, in all substantiall points. Wee are forwarned that spirituall darknes shall so overgoe Sun and Aire, all spirituall both active and passive light in the visible Church, as none shall be exempted from the evil arising thereof. Except a few secrete sealed-ones, who while all the earth follow the beast: shall cleave constantly to the Lambe: but so, as none shall either heare or learne their song but themselves. But our adversaries will have both them and their song not onely even then commonlie known and heard, but also registred records thereof remaining. We are forwarned that Antichrist shall so tyrannize in the holy City and Court of the Temple (the visible church) as all true worshippes shall be trodden downe therein as it was in *Israel* by *Iezabell* three yeeres and a halve of famine: and by *Antiochus Epiphanes*, abrogating the daylie sacrifice and erecting the abomination of desolation in place thereof, the same space: and yet that all the while GOD should secretly & wonderfully preserve two Candlestiks and two Olyves within the Temple. And our adversaries yet will have vs to shew an advowed standing true worshippes all that tyme even in the Citie and Court. Now what were this, I pray you, but either blasphemouslie to belie the holy Ghost, or foolishlie to discredit that vndoubted truth which wee holde? So miserable ignorant are our adversaries, that they perceave not how that, which they most object against vs, speaketh stronglie for vs; and
even

even in that wherein they most glorie, is their evident disgrace.

And yet these demaunds, which I have thus shortlie discovered to be impertinent, foolish, and fraudulent, are sent to vs with a supercilious certification, that except wee resolve them, *therin they will account vs, &c. Satis, forsooth, pro imperio: their, &c.* I warrant you implyeth a ponderous *Aposiopesis* of much worse then they would say out, or yet their Paper could beare without blushing: yet, they can account no worse of vs then their companions in spirit did of our Lord and maister, whom they called a *Samaritan* and a *Devill*. And with them wee can neither expect nor covet to bee in any better account, except wee were lyars and murtherers like themselves. But wee passe verie little to bee iudged of such as the Lord, in iustice, hath given vp to mindes void of all true iudgement. And shal any terrour then of this their supercilious certificat stirre vs to play the fooles in answering the, in that which a 1000. times already hath ben evinced? That as, now, to escape taking, they have in an evil conscience start from the questiō of our vocation to these demaunds of our doctrine, so when they ar reduced of new to any strait herein, they may als shamelesly cast in again to vs. O but where is your calling? Shall we labour to resolve those who even professe that they are in nothing so much resolved as in this that they will never either seek for or admit any resolution? shal we either disput with such Doctours; as give their disciples infallibly to hold; or take paines for resolution of such disciples, as readily receive, believe, & maintain; that for them to read scripture, is not only a profitles, but also a perillous exercise: that the true sense of the holy Ghost & of scripture may be more certainly had from the Doctours then from scripture: and that yet, through their diversity of opinions & even doubtfull delivery therof, *wherthrough the protestants plaide that the most approved Fathers stand for them*, to incertaine also is any resolution that way, that to have the soule fully settled, is most simply & wholly rely vpon the iudgemēt & determination of the church:

which the ghostly Father will take vpon his soul to be only that Rome: that, in any case, all conference with ministers, all reading of their workes, and hearing of their sermons be carefully eschewed. And, if vpon any necessitie it should befall them at any time to be present at a preaching, then, either to sleep or stoppe their eares: or if they must here, yet that they never suffer their hearts once cōdescend to esteeme any better of them (how plainly, powerfully, or holily soever they appeare to speake) but that it is Sathan speaking to them in a man his semblance. These late arrived Rabbies who are so securely roving in these quarters and subverting instable soules: and their disciples also, who give them so glad eares, know very well, if I have heere summarily compyled and rightly recounted to them the compend of their Catechisme. So as, in conference with some of ours, one did not stick (ō prodigious blasphemy) to answer, *away with your Scripture, you may proove a hundredth lyes from Scripture.* And is it with such Doctours as deny the principles, and destroying all true grounds of resolution, will tye men to fancies of their owne imposing that wee should disput? Or have we to busie our selves for resolving of such disciples, as (because the shining light of the Gospell cannot bee gotten extinguished) therefore, either gladly learne, wilfully to winck at it, or, willingly, yeeld their eyes to beepyked out, least they should see and turne? shal we then answer these demaunds. Or (as Godly and wyse *Ezechia*, in the case of rayling *Rabsachee*) shall wee not resolve rather not to answer them one worde, but to spred out their blasphemies before the Lord? Yea verely. Neither is ought I have heere said so much to make them any answer, as to open to true Christian soules (in Christian singlenes & sobernes seeking light, & not in pryde & perversnes to strengthen the Idols of their owne hearts) how impertinently, ridiculouslie, & deceitfullie, these demaundes are proponed. For whose fuller resolution herein, & how faste & what is requisit to be answered to them: besides many other & more learned works, the my sleddernes, can afford: let the read also my preceeding treati-

treatises of defence, and my commentarie on the *Revelation*: and thereof, specially, that typical relation which the seven Churches of *Asia* have to the militant Church according to her distinct and succeeding conditions in the mystery of iniquitie working on the height, and her arising againe from vnder that eyill (which point in the London copies, vpon misconceaved ielousies was left out) what I have writte on the 8. 9. 10. 11. 14. 16. 17. and 20. chapters thereof. Read my Lord of *Plesie* his learned workes of the mysterie of iniquitie. and, who list to take the paines, for more clear & ample accomodation of all, let them read the *Magdeburgick storie* and the particular conditions of the church set downe therein at length everie centenarie of yeares from our Lord his incarnation till our dayes. By these, any soundly set & sensible soule shall finde sufficient resolution of al the course of Antichrist by degrees arising to the toppe of sacrilegious impietie: and how God still preserved a church, in the mids of his most tyrannical vsurpation: as for such persons as demand vs with no other hearts then the Pharisies did Christ, or, these, who hypocriticallie asking counsell at the Prophet, and, then, not finding it agreeable to the bias of their foreploted and corrupt conceptions, did therefore, impudently tell him, *thou speakest falslie, the Lord our God hath not sent thee.* and, the word which thou hast spoken to vs in the name of the Lord we will not heare it of thee, but we will doe whatsoever thing goeth out of our owne mouth, &c. These we leave to the mist of their owne imaginations, and just induration of their owne deceitful and deceived myndes: whereto they are given vp iustly of the Lord, because they delight in lies. If any man be spirituall, let him acknowledge, that what I writ, is the truth of God: if any man will be ignorant, let him bee ignorant. Wisdome will bee alwayes justified of her owne children: and such as are filthie, let them be filthie still.

*Ier. 43. 2.
& 44. 16.*

*1 Cor. 14. 37
Matth. 11. 19
Revel. 22. 18*

Augustin. de civitate Dei. lib. 2. cap. 1..

S Iracundi per spem veritatis infirmus humana consuetudinis sensus non
sunderet obistere. sed doctrina salubri languorem suum tanquam me-

dicina subderet, donec divino adiutorio fide pietatis impetratē sanaretur: non inuito sermone opus esset ad cōvincendum quēlibet vana opinionis errorem, his qui recte sentiunt, & sensa verbis sufficientibus explicant. Nunc vero quoniam ille est maior & tetrior insipientū morbus animorum, quo irrationabiles motus suos, etiā post rationē plene redditam (quanta homini ab homine debetur) sive nimia cecitate, qua nec aperta cernitur, sive obstinatissima perversitate, qua & ea qua cernuntur non feruntur, tanquam ipsam rationem veritatēq; defendunt: sit necessitas copiosius dicendi, plerumque res claras, velut eas non spectantibus intueudas, sed quodammodo tangendas palpatibus & conniventibus offeramus. Et tamen quis disceptandi finis erit & loquendi modus; Si respondendum esse respondentibus semper existimemus? nam qui res non possunt intelligere quod dicitur, vel tam duri sunt adversitate mentis, ut etiam si intellexerint, non obediunt respondent. ut scriptum est & loquuntur iniquitatem atque insatigabiliter vani sunt. Quorum dicta contraria si toties velimus refellere, quoties obnix a fronte statuerint non curare quid dicant dum quocunque modo nostris disputationibus contradicant, quam sit infinitum & erumnosum & infructuosum vides. Quamobrem nec te ipsum, mi fili, Marcelline, nec alios quibus hic labor noīster in Christi charitate vtiliter & liberaliter servit, tales meorum scriptorum velim Iudices qui responsiorem semper desiderent, cum his qua leguntur audierint aliquid contradici: ne fiant similes earum misercularum quas commemorat Apostolus, semper discētes & ad veritatis sciētiā nunquam pervenientes.

That is.

IF the weak sense of humane custome were not bolde to withstand the reason of cleare truth, but did subdue her maladie to healthsome doctrine as to a medicine, till (holy faith obtayning) by divine aide it were healed: then to such men as, both them selves mean soundly, and, with dexteritie doe expresse their meanings in sufficient words, it shuld not be needfull to spend much speech, for convincēg what soever erroneius and vaine opinion. But, now, because that disease of foolish minds is so much the greater and more detestable, as, even after a reason is fully given them (so far as man to man is holden) yet they maintaine no lesse their vnreasonable motions, then if they were false reason
and

and truth: whither that this falleth through too great blindness whereby they are not able to perceave most plaine things; or through most obstinat perversnes, whereby they cannot abyde even these things which they perceave clearly: therefore, oftymes, men are, of necessitie, forced to speake the more amply even of plaine matters: as offering them not so much to the view of men who see, but even, in a sort, to bee handled by groapers and winkers. And yet, what either end shall their be of disputation, or what measure of writing; if we think that replies must bee alwayes, made to them who answer vs? for, who either are not able to vnderstand what is said, or, are so refractarie through frowardnes of minde; as even, though they vnderstand, yet they will not yeeld: they answer still (as it is written) and prattle iniquitie, and they are vaine without wearying. Whose gaine-sayings if we would resell als often as, with wilfull headines, they determine not to care what they say, so they, any way gainsay our disputations: thou seest how endles, toilsome, and vnfruitfull a busines it were. Wherefore, my sonne *Marcellin*, I neither would have thee nor any others (for whose vse and vtilitie these my paines are, in the love of Christ, and freely taken) to be such iudges of my writings as doe, alwayes require a reply to be made, whensoever they heare that ought is said against these things which they reade: Least they become like to these woemen of whom the Apostle maketh mention, which are ever learning, but never attaine to the knowledge of the Truth.

V I N I S.

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A DEFENCE
OF THE LAWFVL
CALLING OF THE MINISTERS
OF REFORMED CHVRCHES, AGAINST
THE CAVILLATIONS OF ROMANISTS.

Whereto is subjoined,
AN EPISTLE TO A RECVSANT, FOR
CLEARING AND MAINTAINING SOME POINTS
of the former treatise of defence, challenged by
a Roman Elymas Bar-Iesuw-it.

*WITH A SHORT DISCOVERY OF THE ADVERSARIE
his dottage in his impertinent and ridiculously deceitfull demands.*

BY
PATRIK FORBES, of Coirfe.

Read ye never in the Scriptures, the stone which the builders refused;
the same is made the head of the corner? This was the Lords doing,
and it is mervelious in our eies, *Matth. 21. 42.*



Printed at Middelburgh, by Richard Schilders, dwelling in the
langen Delft, at the signe of the Olyphant.

Anno 1614.

40 A DEFENCE OF THE LAYFFUL CALLING

vita meritiū veritas nondum se apertissime ostendat: Apud vos autem ubi nihil horum est quod me invitet ac teneat, sola personarū veritatis pollicitatio, quaquidem si tam manifesta monstratur, ut in dubium venire non possit, proponenda est omnibus illis rebus, quibus in Catholica teneor. (that is) to passe by, then, that wise dome which you beleeeve not to be within the Catholike Church, there be many other things also, which most iustlie doe holde me within her bosome; the consent of peoples and nations: the authority by miracle begon, nourished by hope, increased by love, and stablished by antiquitie: a succession of Priestes from the selfe seat of Peter the Apostle (to whom Christ after his resurrection, recommended the feeding of his sheepe) even to this present Bishoprike, &c. These then, so many and deare bands of christianitie, doe rightlie hold a mā, beleeeving, within the catholik churh, though for the slownes of our vnderstanding, on merit of our life, the truth do not as yet most plainly shew it selfe. But, with you, where none of these are either to draw me or detain me, nothing soundeth but a bare promise of the truth, which notwithstanding, if you can so evidentlie shew, as it cannot be doubted of, it is to be preferred to all these other things: whereby I am holden within the Catholike Church.

23. But, this truth (say they) can neither bee shewed but by the church, which, only, hath it: neither could men bee otherwayes induced to beleeeve the Gospell, except therewith, the authoritie of the church did move thē, as *Augustin* speaketh: *ego vero Evangelio nō crederem nisi me ecclesia commoveret autoritas.* We denie not that the church only hath, and sheweth the truth. Yea we grant also, that, according to *Augustin* his mind in that place, the authority of the church is the ordinarie and necessarie motive whereby a infidell who neither knoweth Christ, nor beleeveth the Gospell, may & will be first induced to reverence religion: but it is but a cōmotive, and, as the same *Augustin* speaketh, *oportunū inquirendi exordium*, so as albeit men be so stirred to reverēce & inquire, yet they rest not vpon this, that the church saith

so,

*Contra Ep.
fundamen-
sal.*

*Libro de
vilitate
opodendi,*

so, no more the did the *Samaritans* vpon their wrongs report, but because by the word & spirit they finde that shee speaketh true, *non iam hominibus sed Deo intrinsecus mentem illuminante atque firmante.* for, as in his testimonie little above cited, he saith, there be many things which be great motives to hold a man in the bosome of the church, yet trueth manifested is to be preferred to all. and, as truth is only in the church, and shewed onely by the Church, so is it, that, which only maketh the church to be the church, & whereby, only, she is discerned. O, but all heretikes (say they) doe pretend the truth. yes verilie, and the name and title of the true church also, and so much the greater ought our attention and care be to examine all their pretences. For, by pretence of truth, as it never yet did, so neither ever shall it be able to beare out falshood longer, then by the right rule of examination it is reduced to due tryall. It is a great fallacie, because that truth can be no where found, but in the church, nor shewed by anie but by the church, and that the authoritie of the church, as a fit entrie to inquire by, first induceth men to reverence and seeke after the truth: therevpon, to conclude that truth, opened, hath no other vertue, for cleare note, whereby to be discerned from contesting error, but the authoritie of men affirming it. For, being admitted to plead for it selfe, it is not so weak (as to blindfold men, our aduersaries would make the believe) but that anie, whose eyes the prince of this worlde hath not pyked out, or, whose hearts, so called prejudices have not hardened, may easilie discern it from lyes: indeed, these, to whom, in God his iustice, the mysteries of the kingdome are spoke in parables, that hearing, they should not heare or vnderstand; and seeing, they shuld not see or perceive, can never discern them. But they to whom it is given to vnderstand them, wil clealie & wel, for a scooner seeketh wisdom and findeth it not, but knowledge is gase to him that will vnderstande. and; as it is a vaine thing to reason with, or offer any sound instruction to a drunken man, while his wine is on him, and possesseth all his senses: so, is all

John 4. 42.

Augustin.
contra Ep.
fundamen-
tal. cap. 14.

1. Cor. 13. 12.

1. Cor. 13. 12.

1. Cor. 13. 12.

1. Cor. 13. 12.

1. Cor. 13. 12.

1. Cor. 13. 12.

1. Cor. 13. 12.

1. Cor. 13. 12.

1. Cor. 13. 12.

1. Cor. 13. 12.

all travell, taken for clearing truth but fruitles towardes
 such as God hath given over to the bewitching cuppe of
 fornicatiō. but, who neither in pride, singularitye, nor bit-
 ternes, are wedded to their owne will, or to the will and
 appetit of men. and, give a free and an vnforstalled heart
 to God, to doe in singlenes his will, *they will know of the do-*
ctrine whither it bee of God, or whither men speake of them selves. as
 witnesseth the Lord him selfe: and, as Salomon, in the spirit,
 speaketh of the words of wisdom, *They are all plaine to him*
that will vnderstande, and streight to them that would finde know-
ledge. For, as saith the Apostle: *The day maketh every man his*
work manifest: for it shall bee revealed by the fire. The word of
 God is not like the word of men. He that hath the word of the
 Lord, let him speake in faithfullie what is the chaffe to the VVheat, saith
 the Lord. *Is not my word even like the fire, and like a hammer that*
breaketh the stone? as the lillie among the thornes, so is my love among
the daughters: and, as the apple tree among the trees of the forest, so
is my well-beloved among the sonnes of men: The wordes of the VVise
are like Goats and like nails, fastened by the Maisters of the assemblies,
given by one Pastor. Fra, even as the night flyeth before the
 sunne, in such sort, as no thiknes of clouds or foggie mist
 can so farre darken, but that men doe easilie discerne the
 light of day: so truth, once shewing her face (howe fewe,
 howe base, or howe weake soever the instruments bee)
 then, neither multitude, nor high qualitie of maintainers,
 nor prescription of tyme and prevailing darknes, can give
 to error any strength to stand against it. For, the wise re-
 solution of Gamaliel holdeth, ever, true, *that if the Counsell*
or worke bee of men, it will come to naught, but if it be of God, none
can destroy it: but, even, in that wicked endeavour, *they will*
be found fighters against God. The powerfull, yea, & miraculous
 prevailing light of the Gospell, whereby, against all the
 deceit, force, and malice of Satan, & power of the world,
 Antichrist is so sensiblie going to destruction: that, howe-
 soever they obstinatlie blaspheme, yet, they are gnawing
 their tounge for sorow: it sheweth sufficiently, what pow-
 er is in the word of truth against al oppositiō, whatsoever.

24. And, this miraculous successe, and evident finger of God, wee, indeed, glorie of, in the Lord, who, thus, beareth witnes to the worde of his truth. Whereby as by the roare of a Lyon seconded with seven thunders, Antichrist is thunderstricken with astonishment and going, sensible, to powder. Neither doe wee this, for that wee thinke vs holden to produce miracles for a warrant of our doctrine or callings: as our aduersaries, iesting (but with fained chear) at this our successe, require of vs. For, a wicked and adulterous generation requireth a signe, and no signe shall be given them but that of the Prophet Ionas: and, that, albeit they destroy this Temple, yet God shall raise it vp againe in three dayes. This signe they have gotten, and have seene it to their terrour and iust confusion. In that, howsoever, with al malice, fraud, and barbarous feritie, they have crucified the Lord Iesus in his members, and destroyed his true Temple: albeit his faithfull witnessnes lay slaine and vnburied in the streetes of their great Citie, three dayes and a halfe, yet God raised them vp againe. But, to discover yet, more clearelie, in this point, their either ignorance, or evill conscience, or both. I would aske the, who, thus, cry after miracles, if we did work alfe many, yea and in appearance, alfe great miracles, as ever did Christ, and all other Prophets or Apostles: would they therefore beleewe vs; teaching any other gospel the which is alreadie taught and written? they are worthe, indeed, whom God should give vp, in his iustice, to this grossenes, who, by false miracles and lying wonders, have seduced the world to believe lyes. Yet, I think there is none of the that dare say so. If the, our doctrine be new (as they stoutlie affirme) how vaine are they to require of vs miracles? when onely, this, that it is new, may sufficientlie improve it not only being destitute of miracles, but even albeit it were backed with al the wonders of the world. But if our doctrine be not new, but even that *perlasting Gospel*: then, their desire, prooveth them to bee a wicked & adulterous generation. If anie man or Angell preach any other Go-

Math. 12.

39.

Ihon. 2. 18.
19.

Revel. 17.

Revel. 14. 6.

55 A DEFENCE OF THE LAWFULL CALLING

Deutr. 13.

spell then which hath beene taught and written, though hee remove mountaines, let him be *Anathema*. In the verie infancie of the old Church vnder the law, when, in a smal measure of dispensation, miracles had their owne place & vse: the Lord, yet, was so farre from making them the warrant of truth, as, even then, hee would haue them controlled by the word of truth. Now, shame, I think, shall dryve our aduersaries to say, that they requyre not miracles of vs for a warrant of doctrine: but that, seeing wee have no ordinarie vocation, of Pastours in the Church, that for maintenance of the lawfulness of our extraordinarie calling, wee have to worke miracles. Who, of any sound mynd, can not but extreamlie wonder; how, by so manifold and childishe a cavillation, men affecting the opinion of learning and holynes, should so evidentlie make themselves ridiculous and bewray openlie an evill conscience? For, first, as I have already cleared, for our Churches, in common, they are impudent to deny our ordinarie vocation. But, to let this passe with them, if my doctrine proove it selfe to bee the truth, what place have such men as it convinced to bee Iyers, to except against my vocation; which justifieth it selfe sufficientlie even by that same? *Doe men gather grapes of thornes, or fygges of thistles?* And, if necessitie were of miracles, what greater can bee then this; that, *The stone even reiected of the builders, is yet made the head of the corner?* Which by the Lord his owne Testimony, *is marvellous in our eyes, and, yet it is the Lord his doing.* If our doctrine bee truth, their mouthes are stopped who, directlie, impugne it: and, if it bee false, what foolishnes is it to crave a warrant of our callings; as if all the miracles which ever were wrought, could warrant a man to teach lyes? Besides all this, that miracles are, alwayes requisite for iustifying an extraordinarie callinge, it is falslie assumed: For, of *Iohne Baptist* (whose callinge, Christ his answer to the Priestes, prooverh to have beene extraordinarie) it is witnessed, that hee wrought no miracles: as
neither

Math. 7. 16.

Mat. 21. 42

Mat. 21. 25.

Iohn. 10. 41.

neither did diuers Prophets, before him. And, whatsoe-
 uer was, then, either vsed or requisit, while that man-
 ner of dispensation had place, yet, now, when the
 whole Counsell of GOD is reueiled, and, that manner of
 dispensation altered: miracles, in these our tymes, with-
 out any more, were even enough, wherefore to mi-
 strust the worker. For that, howsoever at the beginning
 of the Gospell (in so strange and great alterations, as
 were, the inbringing of the Gentiles, and the abrogation
 of the legall worshippe, which was of GOD his owne
 appointement) it was, as sayeth Augustin, *miracula inchoata*
 (begun with miracles:) yet, now, the Sonne of man
 having long agoe, come in his kingdome with power,
 and the Sinagogue beeing buried with honour: the case,
 in these last tymes, varieth so farre, as, miracles and
 wonders are the badge of Antichrist: who hath come
 with all effectuell working of Sathan, in signes, lying
 wonders, and strong delusion. So, as, whosoever, now,
 worketh miracles, *quanto magis mirabilia confitemur, tanto*
cautius vitare debemus. (How much more wonderfull wee
 confesse them to be, wee ought the more warilie to eschew
 them) as sayeth the same Augustin. And, this diversitie of
 dispensation, the holy Ghost, in goodly and convenient
 types, most fitlie expresseth; Chapter 4. and Chapter 15.
 of the Revelation. In the first is put a cleare Christall in
 Sea, with seven burning Lampes, apart. So, to designe
 the pure word & worship according thereto, in these first
 tymes, accompanied with the powerfull cooperation
 of the holy spirit: bur, in such sort, as then, there was
 a distinct outward and visible dispensation, and dona-
 tion of the holy spirit, by imposition of hands: and kyth-
 ing in visible symbols of the holy spirit, and diuers gifts,
 and miraculous operations. In the fiftene Chapter, is
 shewed again, that the Sea is cleare as Christall, and
 hath the ioyned operation of the holy spirit: but, the Sea
 is mingled with the fyre. To shew, in the last dispen-
 sation, for overthrow of Antichrist, a puritie of the word

*Chrysost. in
 Mark. ho-
 mil. 47.*

1. Thes. 2.

*Lib. 21. de
 ciuitate Dei
 cap. 7.*

and worship, & the vertue of the spirit ioyned therewith, as at first; but yet so, as no dispensation of the spirit should be, but by and with the word, as mingled therewith: all outward, and visible extraordinarie donation of the spirit, and miraculous operations, now, ceassing. And verelie, an other manner was requisite for bringing in first the Gentiles to the faith, and so, casting Satan from heaven, (even that the Gospell should be *miraculis inchoata*) then for overturning his fraudfully reerected throne in the church vnder pretence of the Lambe his hornes: and to much different dealing for burying the Synagogue with honour, then for thrusting Antichrist to the doore with shame. At first, the Lord had to procure credit to his Gospell as to his owne sacred will & word: next, again, he had by this Gospell, so now obtaining, as the partie to be detected and overthrown thereby dare not openly denie the authoritie thereof, but to convince the traitour covered vnder false pretences.

25. To disprove this power of plaine and prevayling truth, and, to discredit the argument of our miraculous successe thereby: our adversaries yet ryse against vs with two objections. The first is, that, if successe and wyde obtayning were a note of truth, then also, or more iustlie, might Arrianisme and Mahometisme acclaime the title thereof, as wee. But, these instances are sophisticallie, brought against the truth and vs. For, albeit wee confesse herelie to bee verie contagious, and the word thereof to be fretting as a gangrene: through the conveniencie it hath with the vaine humour of man, who is, naturallie a lyer: yet when soever it is put to iust tryall by the truth, then can it retaine no strength. It is indeed, true, that truth alwayes prevayleth not. (for then, the mysterie of iniquitie had never attayned to such height,) but, this falleth not through the weaknes of truth, but partlie, through the vanity of men, who falling away frō the love and due regard of truth, are, in God his iustice, given vp to the efficacie of error: Partlie, through their vniust furie,

seifecting and persecuting the truth vntried: wherein, yet
 the great odds betwixt veritie and lyes, is wonderfull: in
 that, even in the highest degree of prevailing error (while
 Satan hath a throne in the verie temple of God) yet, even *Revel. 5.*
 then, as, in *Pergamus*, the truth still dwelleth, and a num-
 ber keep the name of God, even where Satan his throne
 is, and against the terrour of bloodshed. Whereas, on the
 other part, truth being but admitted to plead for it selfe,
 albeit the holders have little strength (as, in *Phyladelphia*) *Revel. 3.*
 yet, the adversaries are forced to come and worship at
 their feet. But, this we maintaine and hold, that when
 ever it pleaseth the Lord to send out his light and truth
 for leading men to his holy mountaine: and, that heresie, *Revel. 12.*
 howe stronglie soever grounded, is reduced to due exa-
 mination thereby: that, then, albeit it hath vsurped even
 the holy citie & court of the temple, yet, by the true mea-
 suring reed, it will be clearlie found to be cast out. Their
 argument is a deceitfull salacie by confounding of diuers
 cases and causes: of the truth admitted to plead, and of the
 same, againe, after in God his iustice hid, or, by mens cruel-
 tie and vniust violence, debarr'd from all defence. And,
 this is evident, in both the alleadged instances. For, Arian-
 isme, albeit having, for it, great (but vnsanctified) both
 learning and eloquence, yet was ever ashamed before the
 truth: till by the cruelty and violence of Easterne Em-
 perours, in *Asia*, and by the Barbarous feretic of *Vandall*
 and *Gothik* Kings in *Affrick* and *Europe*, it was inforced:
 and yet, neither, so, could it ever either beare downe the
 truth, or continue long vngone in smoke before it. As for
 Mahometisme, nothing bred it, but preceeding degrees
 of Antichristian darknes & decay of light in the Church:
 and, with Antichrist his arising to a heigh, it, still, increas-
 ed as, which was both an effect thereof, and, in God his
 wrath, a punishment of Antichristian Idolatrie. Neither *Revel. 9.*
 doeth ought yet still maintaine it, but ignorance of the
 Gospell: the revived light whereof, hath not, as yet, come *Revel. 16.*
 to them. For, thereby, first, the waters of *Babylon* (at which

both they and the Iewes doe still stumble) must be dried vp: that, so, the way may bee prepared for the East to receave the Gospell: as, increase of Antichristian Idolatrie (the swelling of *Euphrates*) first alienated the one from it, and, still, holdeth the other in induration. Moreover, this instance of Mahomet, and the comparison thereof with our powerful prevailling light of truth, is ridiculous. For that Mahometisme never was advanced one foot of earth, but so farre as by sword and fyre it was set forward. Whereas the Gospell, having sword and fyre, and when sworde and fyre, even in the hands of pitilesse persecuters, yet by the patience of Saints, have fainted, having nowe, at last, privie poisonings, bloodie complots, and all the treasonable and tragicall machinations, which the Emisserie frogges of hell can hatch against it: yet, it prevaieth: and, still, shall, in despit of all opposition: till, Antichrist being yndone, these errors of Iudaisme and Mahometisme shall also vanishe at the cleare light thereof, when they shall even see him who pearced him, and shall mourne apart for him: which great events, no doubt, are approaching neere: in such strange and busie endeavour of the frogges of Satans mouth, to assemble their forces to *Armageddon* that their iust destruction, may, much against their intention, minister matter even of an Ebrew song: in a sweete and high tuned *Halleluiah*.

Revel. 19.

26. Their other obiection, is, the manifold Sectes which have sprung vp with the revived light of the Gospell: each contrarie to other, and, all stoutlie acclayming the prerogative of truth. And, O, howe our adversaries doe heere applaud themselves, of their vnitie, and, how skoffinglie they exagitat this (as they call it) our distraction and multitude of opinions, so, as, one of them, in a faire, but faintlie fought, challenge, sent to the Ministers of Scotland: at the end of his weake wrestling, minding to finishe it with a deadlie blowe, concludeth his discourse in a good tale faire tale, forsooth, of this our diversitie: which, for the greater force, hee fetcheth from
a tip-

a tippling Taverne in Germanie, seeking, belike, in *Vino veritatem*. But, doe not these men erre; because they know neither the Scriptures nor the power of God? yea, though they themselves bee Ministers of Satan his deceit, and men of his right hande, yet, are they not skilled to discern his slight and malicious maner of working: Might not this, wherewith they reproach our Churches, have bene laid alse, yea and more rustlie, against the first outgoing light of the Gospell, and primitive Churh raised thereby? yea, was not this, then, the common accusation thereof, in the mouthes of all ignorant and earthlie men? for that, even with the beginning and prevailling light of the Gospell, Sathan stirred vp such an infinite number of detestable heresies, and prodigious opinions, abominable even to any naturall man of stayed witts, and all, vnder the name of Christianitie: that, there vpon, without more sisting or tryall, the worlde was stirred, madlie, to reiect and condemne the whole profession: and, with sword and fyre, to persecute it as a horrible Pest. When Satan brooketh all at ease, then is hee at rest: but, if a stronger then hee come in to spoile his house, then hee employed might and might. When, by the valour of Michael and his Angels, Sathan is thrust out from brooking a place in Heaven, then, commeth hee downe on earth, with great rage: then, *VVoe to the inhabitants of Sea and earth*. For, being, by the power of the Gospell, cast out of Heaven, and falling downe, thence, as lightning, then, seeing hee can not brooke a roome in God his house, hee, furiously, misstrammeth his owne. When hee can not keepe downe the light of the Gospell, nor, by all his guyle and malice, obtaine, but, that precious pearle must come forth: his next endeavour, is, to cast in, therewith, such a multitude of counterfaits, as may make the vpright pearle either hardlie to bee discerned, or then, with the rest, to be esteemed all alike false. so, to divert mens heartes from it. This their objection, then, maketh so little against the Gospell, as,

Euseb. lib. 3.

Ecclesiast.

Iust. ca. 20.

cap. 7.

cap. 7.

cap. 7.

cap. 7.

cap. 7.

cap. 7.

cap. 7.

cap. 7.

cap. 7.

cap. 7.

cap. 7.

cap. 7.

cap. 7.

cap. 7.

cap. 7.

cap. 7.

cap. 7.

cap. 7.

cap. 7.

cap. 7.

cap. 7.

cap. 7.

cap. 7.

cap. 7.

cap. 7.

cap. 7.

cap. 7.

it sheweth evidently, by this angrie busines of Satan, that he is, indeed highlie chafed. and therefore the wyse hearted ought the more diligentlie to search after that precious pearle, the manifestation whereof so breeveth him, & for that true and vpright money, which hee laboureth among the mids of his counterfeites and false coine to conceale, or then to discredit. When Satan by the beast of his throne and authoritie, brooked all; then, was that ease and vnitie whereof our adversaries glorie. For, God had put in the heartes of the Kings of the earth, with one consent to give their Kingdomes to the beast, till the wordes of God were fulfilled. Sathan never invyeth vnitie in error, nor zeale in a false religion. If vnitie, simply, without respect of that, wherein parties are vnited, were a note of the church, then might hell vindicate to it selfe that title. For, the Devills have an vnitie, and Satan his kingdome is not divided against it selfe. Brigands, conspiring to shed blood, and having one purse, are vnited. It is then vnitie in truth, and not a conspiracie in error or brotherhood in evill, which men may glorie of. As, at the first publishing of the Gospell, Sathan was put besides his possession, and, thereupon, stirred vp swarmes of heresies: so, having, once again by the beast of his power, gotte his throne erected even in the Temple of God, & brooking al peaceably therein: when, again, the litle, long closed but at length opened & sweetly swallowed, booke, gave habilitie, by the right rule to examin him & cast him out: then, he returned madly to his former policie. Thus the forcerers of Egypt, to discredit the works of Moses & Aaron, did worke the like: and, thus, ever, the invious one, with the good seed, soweth in his tares. But all this maketh so litle against the truth, that (by the cōtrarie) the vertue & power thereof ar so much the more clearly manifested: In that these, who are the Synagogue of Sathan (calling themselves Jewes and are not) ar ovē forced to come & worshipe before the feet of Philadelphia: and are compelled to know that God loveth her, in that shee only is stablished, and made a pillar in the house of God, which shall goe out no more: and,

Revel. 17.
17.

Math. 12.
26.

Prover. 1.
20. 18.

Revel. 10.

Revel. 11.

Lev. 7.

Math. 13. 24

Revel. 3. 9.

and, shall at length, beare away the name of the true Church written on her evidently with her Lord his finger, even of the true and new *Ierusalem* from heaven, in despyte of all this slight of Sathan. Whereas all counterfaits, calling themselves Jewes and are not, shall, either come and worshipp at her feete, or be cast out of God his house, & lose the name: which they dos falslie vsurp. In one word, though al the Inchanters of Egypt (strengthened with all both the craft and power of darknes) should make, apishlie, to imitat *Moses*, yet *Aaron*, his Rod shall, alwaye, devour the Rods of all inchanters. Even truth, shall, both discover and consume error in the end. And this vertue, in the truth now preached, all, who with single eyes, looke on things, may evidently perceave: and so much the more, as, in litle outward strength, walking in meeknes and patience, and oppugned with all wordlie power, and great pryde and bitterness, yet, in despyte of all opposition, it prevaieth. Glorified be the Lord our strength.

27. All, whatsoever our adversaries lay against vs, & wher. by they syle the eyes and beguyle the mindes of the simple, being lookt on with iudgement, is founde but meere Sophistrie and cavillation; so as they have to bring more solide stuf, if they would spoile our Pastours of all lawfull calling, and vs of any true church.

28. We plead ordinarie vocation for our Church, in common, and, this, because so it is, and not, for that of absolute necessitie it behooved to be so. Neither speak I thus, as partiallie caried to maintaine the credit of some particular men, whose defect, herein, (if it were any) could never preindge our Churches. For mine owne part, as, in all sobernes and cleannes of heart, by the gift of God, I have beene carefull to know the truth, so, was I never much curious to inquire of the particular state of our first mens callings. Which, whether it were ordinarie or extraordinarie, and, that, whollie or partie, in some men or in all, as it mattereth litle or nothing (in so great & extraordinarie a worke wrought by their ministerie, as is the discovery and conviction of Antiebrist, setting masked in the Temple) so is the disputation thereabout,

but idle and childish. For, if ever any such evill and confusion did befall the church, as that, for reformation thereof, any extraordinary dealing was requisite. The usurpation of Antichrist, most of all other: as I doubt not but God, accordingly, shewed, in some, either persons workers, or works of persons or both. I approve our men who sustain our ordinarie vocation, in common, but, who plead so for it as a point absolutely requisite for approving our cause, and in such a case of the church, doe place al defence therein: in my iudgement, they doe, wronglie limit the holy one of *Israel*, against both the priviledge of his power, and his vsuall manner of dealing in such cases. And, who defend our first mens callings to have bene partlie ordinarie, partlie extraordinarie (whether that some extraordinary persons were raised by *God*, or, that, ordinary persons were, by him, stirred to extraordinarie motions and actions (I think, for me, they have fallen vpon the right defence: and which is both most agréable to *God* his honour and manner of working, and also most strong and honorable for our church and cause.

29. And, these, now, forsooth, are the invincible arguments, in confidence whereof, they are bold to offer, that, if wee can bee able to maintain the lawfulness of our callings, and, that, so wee have any true Church: they will, without any more doubt or disput, about other points in controversie, joyne in communion with vs. But, certainlie, if truth bee with vs, and they, consequentlie, bee heretiks, they jangle with vs, impertinentlie of outward calling: the having whereof, as it will never iustifie error, so, neither will the defect thereof bee ever a relevant exception against truth, clearlie, convincing it. For an evill tree cannot bring forth good fruit, nor a good tree bring forth evill fruit. And, whosoever is not against vs, is on our part. And, if our doctrine may be proved false, why make they such adoe about, calling, or why, thus flee they the tryall of the cause, and goe not the neerest and plainest way, to iustifie themselves; and to bereave vs of all defence? An evill conscience maketh men to seeke subterfuges. And, as they bewray it, evidentlie, in
this

Math. 7. 18.

Mark. 9. 40.

Mat. 9. 30.

this their quarrelling of our vocation: so, when, in course, they are put to their defences, they manifest themselves yet more.

30. When, by cleare scripture, we prooue their Pope to bee Antichrist: to free him of that blot, albeit they be other-ways extreemlie impudent and malicious, in forging false criminations, and calumnious slaunders, yet, with all the ingyne of hell finding none other, vpon whom to lay over the staine of that odious title: they are faine to refuse, that hee is yet come: and, that, when hee commeth, hee shall openlie overthrow all true worshippe, and obtaine rule over the whole earth. Yea, some of them are so straited by evident truth, that, with pale faces and trembling lippes, they are forced to confesse, that probable, hee may expell the Pope from Rome, and Domine there. And, shall, so strangelie destroy all truth and true Professoures, as, forsooth, *Enoch and Elias* must returne (I know not whence) to fight with him, and to bee killed of him. Now, in this case, I pray you, where shalbe all the long boasted of prerogative of Rome, and of *Peter* his chaire, whereto, against vs they infalliblie doe chain all truth? Where shalbe these goodlie and true promises; which they wronglie wrest, and falslie vsurpe against vs? Where shall, then bee the notes of vniversalitie (in their sense) multitude, visibilitie, personall succession, and externall maiestie and Pompe? If these, bee the certaine and infallible notes of the true Church; how faile they at any tyme? Or, if, as they themselves confesse, in Antichrist his vsurpation; the case shalbe such: why see they not that, vaine, and absurdlie (for eximing their Pope to bee that Antichrist) they object to vs, as impossibilities, and horrible blasphemies; these same, yea much smaller things, then they themselves grant, that, in Antichrist his vsurpation the Church must suffer? If, when Antichrist commeth, multitude, visibilitie, and vniversalitie shall bee with him; if all personall succession of Pastours shall so farre faile, as, that, for pleading the truth, *Enoch and Elias* must come from another world against him:

*Rhemists in
their anno-
tations Ep
the 17. of 1
Revel.*

if, the church then shall, not only in truth, and true professors, but even in all publick ensigne of profession, bee invisible: if he shal (possiblie) sit in Rome and peaceablie brook all: why (in the disput about Antichrist) are multitude, vniversalitie, personall succession, and visibilitie, still laid against vs? Why is ruinous Rome as an infallible rock opposed, for al defence, vnto vs? and why see they not, that by their owne confession, they must otherwayes vindicat their Pope from that blot; & that wee have, but, to cleere, whether the Pope bee hee who was to come, or, if we must looke for another? If they would preted the short space of the churches defect vnder Antichrist (according to their dreame of three yeeres and an halfe (yet, how doth the truth of God his promise consist (as for their owne defence they interpret) if it faile but one day? or, if he may and shal, in a totallie prevailling evill, whereby, not onely truth, but also al pretence and profession of Christianitie is overthrowen, yet, preserve both his Church and promise to her, three yeeres and an halfe, why might he not also well, and vnder the vaile of permitted profession, much better, for many ages, and if vnder their imaginarie Antichrist, directlie impugning Christianitie, and aduowedly exalting him selfe against God and Christ, whose name he shall not so much as pretend, yet, both truth, and a true Church shall lurke three yeeres and an halfe: how much more (vnder him, who, of a degenerating succession of ordinarie Pastours, pretending Christ his name and power, &c, who did not become extreamlie evill at once, but by degrees, mounted to the height of impietie, masked in a *Myserie*) might the true Church, vnder the common ensigne of profession, have lyen long hidden? For where deluding simple minds, they affirme, that Antichrist must be one singular person, (because in scripture he is named *ὁ ἄνθρωπος*) (that Antichrist the aduersarie, and the man of sinne) they proove exceeding either childish, or shameles cavillators. Might not the 4. Kingdoms of *Babyl*, *Persia*, *Macedonia*, and of the *Seleucides*, prophecied of *Daniel*, Chap. 7. have, by this reason, excepted, that the foure beastes there foretolde, could not bee meained of them, in so farre

faire as in each of their Kingdomes was a succession of moe
 persons then one, and these foure beastes are of the Prophet
 interpreted, to bee but foure kings? Who would hereby refuse
 any affirming that there is but one great *Turk*, because that
 from *Ottoman* many diuers persons have succeeded in that
 Empire, should he not prove but a ridiculous sophist, reason-
 ing from one in seat, state, succession, and subrogatio, to one
 in person? the seat hath but one person at once, who by rea-
 son of succession dyeth not. It is the Pontificality which we
 challenge, & not personallie; *Pius, Leo, Paulus, or Clemens*. And,
 to how hard shiftes our aduersaries are driven in this point,
 it is easie to perceave: when, to put mens minds from supposing
 their Pope, they propone to bee expected such an Antichrist,
 as, comming, could not, possiblie, in all his three yeares and
 a halfe, find three phrenetick fooles to be his followers. As if,
 foresooth, one, directlie damning all Christianitie, openlie
 blaspheming the name of God and Christ, and impudentlie
 and aduowedlie, challenging to him selfe all diuine honour
 (in such daylie growing light of the Gospell, and settled
 knowledge of God) could possiblie in three yeares & a halfe
 roote out all religion, and subdue all nations of the earth. in
 which space, a verie deliver single man in fulnes of bodilie
 strength and continuing vigour, yet were scarce able, with
 all possible speed, vpon a wager, to survey them. And,
 that they should not appeare vnresolved, forsooth, in such
 important matter (without so much as any mine of Scripture
 warrant) they will haue him a singular persone of the tribe
 of *DAN*: who (albeit it was the honour of saintes a thousand
 yeeres, that they receaved not the beast his marke) yet, shall
 in three yeres and a halfe, immediatlie before the day of iud-
 gement, begin, accomlishe, and end, in open and avowed
 impiety, that mischief: which, (that in the own time it might
 come forth, cunninglie & covertlie masked vp in a *myserie*)
 Satan, in all deep deceit, was working since the Apostolike
 times. and, thus, whereas God hath reserved to him selfe alone
 the knowledge of that last day, which shall come as a thiefe
 in the night, vpon a sleeping and secure world: these men,

Revel. 20.

2. Thes. 2.

Revel. 13.

11. & 17.

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set vpon it so faire & conspectible a mark, as, either no Christians at all, shall, at that time, be in the world, or then, they may also well know, and calculate that day, as we doe, now, Christmas. namely, having so iumpe a space of yeares and dayes, and so notable coincident cases, as the returning of Enoch and Elias, their slaughter, and miraculous resuscitation. But, it is not my purpose, here, to handle this point of matter, either for prooving their Pope to be Antichrist: or to refute these their foolish dreames, for more full resolution whereof, and, of ought else, that from that booke may appeare here, of me to be too shortlie touched, I referre the reader to my commentarie on the revelation.

31. The waxing light of the Gospell, dayly more & more discovering the man of sin, maketh our adversaries to paint out *Tragelaphos* & *Chimeras*, whereby they may stupifie & detain foolish hearts in expectation of such an Antichrist, as shall come, I warrant you, *ad græci Calendar*: some thousand yeares after the Jewes have gotten their, long, but, vainlie lookt for, *Messias*. But, as these shall never get another Christ then; whom they pearced, so, neither shall the others, any Antichrist, but whom they follow. The Jewes, in God his mercie, shall, yet see their true *Messias*, and maurne for him: Our characterized adversaries shall follow, still, blindlings, their *Abaddon*, to the lake of fire and brimstone, & waile, then, with him. And, they are so anxiously carefull of their credit herein, that, for holding, still, simple mindes in a maze, least, longing, perhaps, they should looke more nearly, and so, with steeled senses, espy the Dragon his mouth vnder semblance of the Lamb his hornes: some surmise, for intertaining expectation, (of one, never to come) must be brought, nowe and then, from the East: of some dumb Devil borne at *Babylon*, and begotten, forsooth, betwix some seind or farie, and a devised *David*, who hath I warrant you, two thousand yeares agoe, lost all the writings of his genealogie. It is not so strange, that these men, whose filthines & shame, the glorious light of the Gospell hath so farre demerced, that now, they see no remedie, but, desperately to passe all bounds of shame, should therefore,

so impudentlie delude the Worlde, with such foolish fantasies. but, it is both wonder and pitie, in so cleare light of truth, that, still, so many should be abused with them. a lust punishment of the careless misregarde of that light which is come in the worlde; but the worlde loveth darknes more then light. And howsoever some of the Auncients, whose tymes & perception were farre remioved from the knowledge of these mysteries, in a slender and careless consideration of them, did fall vpon some points of these soude speculations: yet, now, when not only knowledge is, with course of time, increased, but also the eventes have made things cleare: it is not only a maigre defence, but, bewraying, also, evidentlie, perversenes of mindes, and guiltines of conscience, to runne to such doting, dreames, and ridiculous raveries, as, albeit they were not refelled by cleare Scripture, yet, were fitter to bee an addition to Rables, or to make vp the last booke of *Avades de Gauls*, then to bee reputed profound pointes of Christian wisdom.

32. Thus have I shortlie answered the maine objections of our adversaries, which, as, an vnresistable ordinance, they prouddie plant against our callinges and Church: and, finding now, their batterie directed, speciallie, against that quarter, wherein our Lord and Captaine hath assigned mee a station in his service (for that, by reason of our weak fortification, and their great inwarde intelligence, they conceave great hope of an easie surpryse on that part:) I have, as becommeth, albeit a weake, yet a faithfull souldier, hastened to the breach, with such armes as came to hand. That, if, perhappes, the courage of our weake once hath bene, in any degree, dismayed, with the terrour of this recent alarme, yet, finding the ennemie effronted, their heartes may bee, thereupon, so farre stayed, as to stande and perceave, that all this supercilious shewe of a fierce assault, is but a vaine, and weakly backed brayado. which, to offer vs with a newe and high morgue, our adversaries have newlie bene animated, by their late supplement of freshe forces from beyond sea. who, & their cuilliers, what
dis-

disposition they are of, is evident by this, that they are puffed up, and made more insolent, with that, which, iustlie, hath dumpt in a deep sorrow, all true hearts of both the Islands. and the daylie furnishes, from them, of yet, more doofull events, with the cursed hope whereof, they can not dissemble but they are tickled: (albeit, all praise to God, yet sound Falle, & we hope in the Lord, shall stil prove) yet, they clearlie shewe, either what plottes they are on: or, with what plotters they have intelligence: or, what practises, perniciously performed, would chiefly chear their poisonable minds.

And, now, howsoever I be in a weakie guerison, not the strongest of all, yet so stronge is the truth, and that Lord, in whole strength, and whole cause I plead: as I hope that, even heereby the deceit and imbecillitie of these their objections are so clearelie discovered, that the judicious and free hearted Reader, shall remayne satisfied: and, even our simple once hearts strengthened against our adversaries high boasting. To men of corrupt minds nothing is enough. Neither is our labour for any either ecclesiasticke or (as they terme them) lay persons, of that Antichristian body, which have received the beast his character, and are not reclaimable: who, deceaving, and being deceived, waxe worse & worse: and, compassing sea and earth, and with lying and murdering (to vphold their tottring kingdome) madlie mixing all, doe evidentlie bewray, what spirit they are of. but, they shall prevaile no longer, for their madnes shall be manifest unto all men. As for such, whether ecclesiastike or lay persons, among them, who are, in simplicitie of heart, and blind zeale miscaried; having but the name or number, but not the character of the beast: we both pittie them and pray for them; that the Lord would open their eyes and put in their hearts to come out of Babylon, least they be partakers of her iudgements. for, her plague shall come in one day. even the Lord will cut off all lying lippes and the tongue that speaketh proud things.

TO
 the most honourable the Lord, be all praise and glory
 Amen.

TO A RECUSANT,
FOR CLEARING AND
MAINTAINING SOME POINTS
IN THE PRECEEDING TREATISE.

challenged by a *Roman Elymas, Bar-Iesin-ii.*

RECOVERING, some dayes since, a copy of my Treatise in defence of our callings, which had fallen in your handes some moneths agoe: I perceaved that it had passed the examination and censure of some one of your ghostlie Fathers: (if I misdeeme not) even the same, whole pamphlet against our callings stirred me to the defence of them, yet so, as, amidst divers dumbe draughts of a silent *Ariflarchus*, there is but one onely open challenge through all. Which (while he is perhaps, a breeding of a bigger birth) his weak heart could not keep, til, with the rest, it should be timely borne: thinking, belike he had, therein, so cleare an advantage over me, as, vpon that place, he might be bold to put out some speach: thus to intertaine his applauders in hope that hee had also much to say against the rest. But, if this his glorying *Goliath*, so confidently stepping out single shal be easilie foiled, it may well be presumed, that, with noe great a doe, the rest of his dumbe Host may be made both to flee and fall.

Over a place, in my Treatise, he setteth this signe, ✠. and therewithal, this saying, *agree this and the other places that is marked with this signe.* My wordes, first signed by him, are these

these. And the Lord his wyls providence for preserving this his church in the mids of Antichristian vsurpation (while hee appeared to possesse all) was wonderfull: in that, even in tyme of greatest corruption, yet a sure access and freeway was still reserved through Cate and Court, to the Temple, the Sacrament of Baptisme, in substance, remaining, and the doctrine of the Trinitie being kept sound. Sect. 7. The places, thereafter, signed with the same signe, and, in the challenger his conceat, contradicting this, are two: and these both, Sect. 10. the first in these wordes, *Ye wee are so farre from this disorder, & do so farre both reverence and maintain ordinarie vocation, that in a constitute Church holding the foundation (albeit, otherwayes, diuers things therein, not only far maners but also for manner of worshippe, did require reformation) if any man of howe great gifts soever, yet, without ordinarie calling should intrude himselfe to be a Pastour: we would no otherwayes account of him then of a seditious and turbulent Spirit, who, either, fanaticly, presuming of graces, would vaine despise order: or, for some infirmities and defects, would arrogantly and vncharitably breake the vnitie of the Church.*

Now, that I may the more clearly recõcile any apparant repugnancy betwixt these places, I wil, first, set down, (as I can take it) the challenger his conceived contradiction, thus,

Who in a constitute Church holding the foundation, &c. would intrude himselfe, without ordinary calling, to be a Pastour, is to be accounted a seditious & turbulent despyser of ordre, and an arrogant and vncharitable renter of Church vnitie.

But the Christian Church, since her first constitution, alwayes, even in tyme of greatest corruption, hath holden the foundation.

Therefore, who at any time, without ordinary vocation intruded himselfe to be a Pastour therein, he was but a seditious and turbulent despyser of order, and an arrogant and vncharitable renter of Church vnitie.

I wil not, here, dallie vpon these words (*intrude himselfe*) which in no case can ever be lawfull, and may never bee iustly said of any who is truely, albeit, extraordinarie, sent out by God. I come to the argument. The proposition of the syllogisme is mine owne, & I can not disavow it. The
assump.

Assumption (that we iangle not about the state of our question) must be cleared from equivocation. for, no question, but the true Church elected according to the purpose of grace, hath alwayes, and ever shall holde the foundation, without which shee could be no true Church at all. But, from the true Church and elect, to the visible Church, the argument concludeth not. Next againe, albeit, in a right sense, it be true of the visible Church, that she ever holdeth the foundation: because within the compasse of the visible Church the true militant Church abydeth alwayes, as vnder the common ensigne: yet, hereupon, to conclude, that, alwayes, visibly, & the visible Church, *tota communiter* (whole in common) doth hold the foundation, it is a seene fallacie. for, she may fall from the foundation *tota communiter* (the whole in common) but, never *vniversaliter singulis in ea* (vniversally each one within her.) And howsoever mine aduersarie will not yeeld me this point, yet hee can not but condescend, that this is, here, the state of our question: whither I haue, in my first signed wordes graunted so much, as will co[n]tradict cleerly against my selfe that even the visible Church, & whole in common, ever holdeth the foundation. which is the assumption of this syllogisme: & which he thinketh to prove out of mine own words, thus:

VVhere the Sacrament of Baptisme in substance, remaineth, and doctrine of the Trinitie is kepted, sound; that Church holdeth the foundation.

But, in the Church, alwayes, even in time of greatest corruption, the Sacrament of Baptisme, in substance, remained, & the doctrine of the Trinitie was kepted sound.

Therefore, the Church alwayes, even in time of greatest corruption; held the foundation. And, consequently, no place was at any time in her, since her first constitution, to extraordinary calling. VVhich is contrarie to my position.

The proposition hath an equivocation: which to discover, and, so, to avoid the deceit intended thereby, I distinguish thus. If by the Sacrament of Baptisme, in substance, bee vnderstood all the substantiall matter by Baptisme

represented to our knowledge, sealed vp through faith in our conscience, and, all the grace thereby, through the co-operation of the holy Ghost, conferred to vs: and, if by the doctrine of the Trinitie, be vnderstood whatsoeuer we are taught and doe beleeeve of that triple one, either in himself or his dispensation towards vs, and our duetie againe to him: in that sense, I yeeld the proposition to be true. But, if by the Sacrament of Baptisme, in substance, remainings, be vnderstood only the sacramental action in the substantiall rites thereof, so making it still to bee counted lawfull baptisme in substance, albeit otherwayes, miserable infected with many superfluous and superstitious ceremonies: and, if by the doctrine of the Trinitie, no more be vnderstood but that only one point of God one in substance and three in persons: without which, and the solemne invocation thereof in baptisme, even the substance of that Sacrament were abolished: then the proposition is clearly false. And the proponer would but illude in the words *Substance and Doctrine*. except hee will affirme, that, for the foundation of our faith, no more were requisite but these only two points. And thus, (outtaking *Samosatenus, Sabel-lus, Arrius*, and *Manes*, and such others as, either before or after them, vnder whatsoeuer diuers names, symbolized with their particular errors) all heretikes of whatsoeuer sect or tyme shalbe reputed to haue holden the foundation. So shall *Nestorius, Eutiches*, and *Appollinaris* bee absolved from fundamentall errors: so shall the deniers of the resurrection: so shall the followers of spirits of errors, and teaching doctrines of devills: so shall the *Nicolaits* teaching and committing fornication and idolatrie, haue kept the foundation. Shall not the incarnation of the eternall Sonne; the personall vnion of the assumer and assumed; the naturall veritie of both natures in that one person; bee counted fundamentall? Shall not the onely mediation and merit of that Person; his Prophetick, Priestlie, and Royal offices, and actions thereof; the perfection, efficacy, and vertue of all, be counted fundamentall? Or shall the

bare

bare holding of God one in substance and three in persons bee any foundation at all to such as in the other points doe overthrow it? It is strange that one acknowledging that the baptized by heretiks are not to bee rebaptized, & consequently, acknowledging the baptism ministered by them, to be baptism in substance: which yet it could not be without the invocation of the Trinitie: should yet, vpon baptism remayning in substance, and that one point of the trinitie of persons thinke the foundation to be kept, when not onely open perverters and direct oppugners of fundamentall points, but also adders of anie other to that only one foundation (by the Apostle his sentence) doe even fall from the foundation which, otherwayes, they would appeare both to professe and keepe. The Sacrament of Baptisme and sounde doctrine of the Trinitie still kept in the visible Church, and even in *totā communiter*, was ever a sure and free entrie, and, as *Augustin* speaketh, *opportunitatem inquirendi exordium* (a common and convenient beginning to inquire by: but yet so, as who, thereby entring, held the straight course to the Temple, where were the Candlestickes, and the Olives, and to mount Sion, where was the Lambe: These, indeed, held the foundation, and the gates of hell never prevayled against them. But, who entring by that common entrie, declyned from the right way leading to the Temple and mount Sion: and, did fall aside vpon, and rest in the common pollution of Citie and Court: following, wondering after, and worshipping the Beast and the Dragon (even that abomination of desolation; standing also within the visible Church, in *Sanctis Ecclesia locis*, as sayeth Christostome,) these fell so from the foundation, as, even that which to the others was the entrie and faire way to the Temple and Mountaine, was to them of no more value, then if they had never entered at all. For that, in missing of the rest, they loosed even that also, which otherwayes they appeared to have, as, in the foundation of a large Citie, who raiseth so the building as hee keepeth but one

stone of all, must of necessity even fall from that also: and bee no otherwayes said to hold the foundation then *Saul* pleaded that hee had fulfilled the commandement of the Lord, which, notwithstanding, the Prophet affirmed hee had casten away, and, therefore was justly cast away of the Lord from being king of *Israel*. Thus, then the proposition of his argument being evidently false, his conclusion also faileth, and my two places doe well and clearly consist. And, considering how we doe charge the Church of *Rome* with intollerable prevarications, almost in all fundamentall points (against that one G O D, in giving his glorie to creatures: against the verity of Christ his humane nature by their prodigious transubstantiation: against al his mediation, offices, and actions thereof, by manyfold and sacrilegious derogation, vsurpation, mutilation, and overthrow of all the perfection, fruit, force, and effect thereof) so as the censurer cannot dissemble the cleare knowledge of my meaning in granting them the Sacrament of Baptisme in substance, and sound doctrine of the Trinitie; in this consideration (I say) how can his challenge of contradiction, in my wordes, bee excused of either childish trifling, or shameles cavillation; or both?

Now, albeit what I have already said, aboundantie serveth for reconciliation of the other place signed also by my censurer, yet let ys see what is the contradiction hee would inferre thereupon. My wordes, and continuallie, following the former, are these: *But if corruption hath so farre prevailed that the faithfull City hath become an harlot, and all her silver be turned in drosse: if her husbandmen have become murderers and her builders have become destroyers: if from the Prophet even to the Priest every one followeth after lyes: if there be a conspiracie of her Prophets in the mids of her like a roaring Lyon ravening the pray: if her watchmen be all blind and know nothing: if they be all dumb dogges and can not barks: if they lye and sleepe, and love to sleepe: if her Pastours know nothing nor vnderstand, and looke whollie to their owne wayes: if night bee to them for a vision, and darknes for a divination: in such a case, &c.*

Now,

Now, to commit my selfe, with my selfe, he would, appearantly, reason thus:

Extraordinary vocation (by my owne position) hath only place in such a corrupt state and case of a Church; as that the faithfull City hath become a harlot, and all her silver is turned in drosse: her husbandmen are become murderers, etc.

But, the case of the Christian Church even in tyme of greatest corruption was never such.

Therefore, by myne owne position, no place, was in her, at any tyme for extraordinarie calling. And, so, I am contradictour to my selfe.

The Proposition is mine owne. The Assumption (of the visible Church) is false. And hae seeketh to succour it from my Position thus:

Of a Church keeping the Sacrament of Baptisme, in substance and sound doctrine of the Trinitie; no such case; as I have put, can be truly affirmed.

But, by mine owne position, the Church, even in tyme of greatest corruption, hath kepted the Sacrament of Baptisme in substance, and sound doctrine of the Trinitie.

Therefore, of the Church, at no tyme, such a case could be truly affirmed. And consequently, no tyme ever for extraordinarie calling. Which, by mine owne Position, hath only place in such a case.

The equivocation of the Proposition, I cleared in my answer to his first conceived contradiction. Now, in the sense, ther, shewed to be mine, a church, holding only these points, albeit shee erre in, yea and overthrow most part of all other fundamentall grounds, and, consequently, even these same which she seemeth to hold, also; that, notwithstanding, the holding, barely, of these, may vindicate her from the blame of my proponed case, I even muse if my challenger will affirme it. And, that (taking hold, perhaps, on the peremptorie and precise strictnes of the wordes) he would, thus, reason: that where but even so much is holdē as I have yeilded, & even in the sense I have called myne, there, all cannot bee turned in drosse, neither can Pastours, there,

there, be said to know nor vnderstand nothing, &c. and consequentie, that no such case, as I have put, hath ever be fallen, I will hardlie be induced to beleewe, or that a man of any sense or shamefastnes will bewray himselfe to be so ridiculous a jangler. Wherein yet he should not contend with me, but with the Lord, whose the wordes are, and not mine: and who chargeth therewith a Church holding more of the foundation, then ever we will grant to the Church of Rome: who, in the abominations she doth commit, hath iustified the Church of Iuda, of whom the Lord affirmed my proponed case: and, which, therefore, more iustlie, a great deale, might have alledged against the precise strictnes of the Lord his accusatiō. They held the Sacrament of circumcision, the name of the God of Israell, the outwarde profession of his Covenant and worshipp; and the publike practise thereof in dayly sacrifices & oblations. And, had they place, herefore, to plead, that all their silver was not turned in drosse? The Lord, in challenging our defections, whē the substantial grounds are most parte subverted, hee pleadeth a totall apostasie. His owne *Bellarmino*, telling howe, iudiciouslie, to reade and make right vse of the sayings of the Fathers, might have taught your man, that in Homilies to the people, where, in vehement contestations, speeches are, of purpose, framed, rhetorically, and hyperbolically to force of perswasion, for stirring motion, and for agreaging and amplification: they are, then, to be wyselie distinguished from a schblastike and more presse and proper maner in laying downe foundational points: and, that they are not to be alike or indifferentlie drawn for stablishing or proving heads of faith, in the precise strictnes and proprietie of wordes. for, one and the same man will have a much different maner of stile in homilizing and in dogmatizing. Not that, therefore, the Fathers, and much lesse, the Lord (who though all men were lyers, yet abydeth true) did say more then truth. But that from a figurative, rhetoricall, & hyperbolike truth, to conclude a truth, in precise strictnes

strictnes of proper signification, it is either foolish ignorance, or perverse tergiversation. And, to shorten all dispute, herein; I would aske your ghostly Father; so beeing that all, wherewith we do charge the Church of Rome, & wherupon they with vs and we with them have nowe, so many yeares contested, and doe contest still, were verified against her; if, in that case, she could bee denyed to be the very Synagogue of Satan? and, that the case, proponed by me, might not be as iustlie said of her, as her dare not deny but it was objected to *Juda*: except hee would belye the almightie? Nowe, whither wee charge her rightly or not; in our dispute here, it were impertinent, and a slyding from the cause in hand, either for him to pleade the one, or me to proove the other: the question, here, betwixt vs, standing so, as I having laid this ground, that in a condition of a corrupted Church, (and such as I proponed) extraordinary vocation may have place. and, againe, pleading, that the condition of the Church, in common, at the beginning of our reformation, was such: whither, if, by yeelding her, still, and, even then, the Sacrament of Baptisme in substance; and sound Doctrine of the Trinitie, I have admitted ought which contradicteth mine own positions. which to evince against me, I thinke it must cost your Confessour some more paines, then, but in passing by only to point at it. This his proposition beeing false, hee concludeth nothing, and my places doe yet well consist.

In an other place, he placeth on my margin this word (REMARK) without any further signification for what defect he would make me, there, remarkable. thinking, belike, the absurditie of my speech so evidently exposed to the perception of any, as a general warning was sufficient to make the Reader advert it. My wordes are these. Sect. 8. And, seeing that outward ordination, and all the action of the Ministers thereof, serveth but for outward order, all inward grace, power and vertue, comming from God the Author of the calling: what absurditie is it that a good pastor receave ordination of a VVorse, who, yet, hath the place of an ordinarie Pastor in the Church; more then a true

Chri-

Christian to receive the Sacraments from a reprobate, being, alwayes, an ordinary Minister? which Sacraments, yet, by the inward cooperation of God, are effectual to the receiver. for, it is sufficient for an outward ordinary calling that the Minister thereof have outward place & power of ordination, albeit he be but a Hyeling and a Thiefe. And, the receiver of outward ordinary vocation, as he hath all gift and grace from God only, whose the worke is, so is he not tyed or sworne to the will or appetit of the outward Minister, but only to the Lord: no more then any Minister, Baptizeth in his owne name, but in the Lord his, whose badge and cognissance only we take on, thereby, and not of the Minister thereof, &c. I will not thinke my remarker so remarkeably grosse, as that he thinketh the efficacie of the Sacraments to depend on the worthines or vnworthines of the Minister thereof. for, in the contrary of this, I hope wee doe both agree. and, againe, that he, who holdeth ordination to be a Sacrament no lesse then any of the other, wil deny the same common case of it also, I have no reason to imagine: Neither yet, for my similitude, taken from the common condition of Sacraments, that therefore, hee would think me to make ordination also a Sacrament (with him) in the most strict and proper signification. for, the similitude of things, in some cases, maketh not things, alwayes, to be the same. and, thus farre, I hope wee shall accord in the truth and convenience of my similitude: that, as the Minister of Sacraments (having still outward place and power) neither conferreth inward grace, for any worthines in him, neither letteth the collation thereof through his vnworthines, so, neither doth the vnworthines of the ordainer (having still place and power of ordination) let the effectualnes of ordination in him who is ordained: everie good gift descending from above from the Father of lights. For, there is but one Lord who hath led captivitie captive, & giveth gifts to men: my adversarie wil confesse this also, that fro what Bishop soever the Sacraments may be received (except Baptisme, which, in honour of Christ, forsooth, he relegateth not only to Woemen but even to Jewes and Turkes) from the same Bishop ordination, may be

be receaved also. but, as I can scanse at his meaning, hee thinketh my error to be, in this remarkeable; that, to him, I appeare to make it all one thing or alike to receave the Sacraments or ordination from a Wolfe or Thiefe, as to rereave them from a hyreling or reprobate. which, if I did, absolutely, hold, and did accordingly, reason, from the one to the other: it were, indeed, a manifest halting in Logike, and therewith, no sounde point of Divinitie also. The course of my argumentation, in my treatise, is so at length and evidently led, and my cases so clearly put, as, I am sure, no vpriight hearted Reader could ever have fallen vpon so sinistrus a conception. but, it is the maner of men, who read only to resist, to snatch at syllables, and wrest parcels of mens speeches so to maintaine iangling. And seeing that my remarker, albeit hee hath busied himselfe most, yea, and almost, only on the 6. 7. and 8. sections of my Treatise (as his tokens left thereupon well shewe) yet even there hath vnderstood least, and, either hath not conceaved, or deceitfully dissembled my meaning: I will, therefore, heere, summarily resume the substance of my matter, and drift of my discourse there.

Vpon the prerogative of the Bishop of Rome, a long tyme reputed head of the Church, and all ordinarie vocation flowing (in that respect,) either mediaticke or immediatly from him, our adversaries labour to inferre against vs, that either we have never had any lawfull ordination at all, or then have fallen from it. Because, that the Bishop of Rome was, then when our ordination flowed from him, either the Antichrist (as wee affirme) and, consequentlie, beeing a Wolfe and Thiefe, could have no power of ordination: or then a lawfull Pastour holding truth: in which case, wee falling from his communion, have fallen from the truth, and all lawfull vocation also. against this (to shew howe, in that, which, in the pamphlet that came to my hands, was inscribed the invincible argument, there is no more vigour then in a roape of a rotten rushe) I laid down this contrary position:

That our outward ordinarie callings did, in a sort, flow from the Bishop of Rome, without any discredit or derogation to the dignity or lawfulness of them: notwithstanding that he is that verie Antichrist and man of sinne: and, so, not onely a Wolfe and Thiefe, but even of al other the most execrable. The summe of that argument, whereby to inferre this my Position, and which, at large, I did set downe in my treatise, and the mentioned sections thereof, is this.

From a VVolfse or Thiefe, who, descending in an ordinary succession from good and lawfull Pastours at first, and who degenereth not at once, but by long and slow degrees, and, that, not as an open outward enemy directly oppugning the ensigne, but, still, pretending Christ his power and service, and, covertly, by pretence of the ensigne, deceaving: before he be detected and knownen to be a Traitour, VVolfse, & Thiefe, and, so, retaining still, with all, in common, the account and place of a lawfull Pastour: lawfull ordination may flow: and the ordained by him, taking ordination vprightly as from a lawfull Pastour & reputed so still, in common, not knowing nor beeing partakers of his treason, may even, so, have lawfull outward vocation: and, falling from their ordainer, esstoones detected to bee a VVolfse and Thiefe, yet stil retain the prerogative of their callings.

But, such a Traitour, Wolfe, & Thiefe was the Bishop of Rome, what tyme our ordination, in a sort, did flow from him: before it was said to the revived witnesses, *come vnto this*, Revel. 11. & he proclaimed a Traitour 14.8. and, al thereupon, interdicted his worshippe, and character 14.9.

Therefore from the Bishop of Rome, our outward callings, in a sort, might flow: and, wee shrinking from him (now declared Traitour) yet still retaine the prerogative and priviledge of our callings.

In the tenour and drift of this argument (that diverse points & cases be not ignorantly or deceitfully confounded, either to the obscuring or perverting of my meaning) two things are, heedfully, to be eyed, and the distinct consideration

siderations of them. First, my Position: and, these distinct-
 lie, als well the speciall and definit position which I take
 to proove, as the generall and indefinit which I bring for
 a mids or argument to inferre the other. And, secondly, the
 restrict cases of both. The speciall definit position, which
 I take to proove, is the conclusion of my syllogisme. The
 generall and indefinit, whereby I conclude it, is the Pro-
 position thereof: the restrict case of my speciall and de-
 finist position is, that, I affirmed not our callings to have
 flowed from the Bishop of Rome, absolutely, but, *in a sort*.
 The restrict case of my generall and indefinit position, is,
 that I affirmed not lawfull ordination might be taken of a
 Wolfe or Thiefe, absolutely, but from such a Wolfe & Thiefe
 as in my Proposition is set downe at length, and in my
 treatise, more amply. Now, who either doth confound my
 positions, or draweth them frō my restrict cases to absolut
 assertions, he wrongeth me, therein, greatly. And to cleare
 this. In the restrict case of my speciall and definit position,
 that I affirmed our callings to have flowed frō the Bishop
 of Rome, *in a sort*, it hath two considerations to be wel ad-
 verted. First, that the Bishop of Rome was not the proper,
 particular, & personal minister of their ordination (at least
 in common) howsoever *in a sort or mediately*, it did flow from
 him. Secondly, that even this *in a sort or mediately*, must not
 be so vnderstood as if the particular, proper, and personall
 ordainers had done it but as the Bishop of Rome his de-
 puties or procurators: but, as having also themselves pro-
 perly place & power of ordination. Wherein, (by your ad-
 versaries doctrine) the Bishop of Rome might well have
 the first place and highest power: but, not the only place or
 onely power. For, giving him this that he were, not only,
prima sedis Episcopus (in which degree the Fathers would faine
 have stayed his vsurpation, and yet by canons of counsels,
 could not) but, (which was, then, interdicted) that he were
 also *primus Episcopus*: yet was hee never sole Bishop. And,
 though hee got at length, (by prevailing iniquity) cheefe
 place & power of ordination, yet never only place. For, if

hee onely were properly to bee held a Bishop, and, if ordination were only proper to him, then could not he him selfe be any Bishop at all. For none can be a Bishop without lawfull ordination: and none can or may ordaine him selfe. Neither can any other ordaine him by any power flowing from his predecessour, *quia mortuo mandatore expirat mandatum*. And, as Grogorie Bishop of Rome doth interre, if he were sole Bishop, then, *vniversa Ecclesia corruiſt vbi ille vniverſus cadit*, (he falling, the vniversal church should faile also.) And, how hardly the said Grogory did esteeme of any such vsurpation, these words doe shew. *Triste valde eſt patietur ferre vt omnibus deſpectu, frater & coepiscopu noſter ſolus non nuneſtur Episcopu*. (It is a heavy and hard matter to beare that our brother and fellow Bishop should be called onely Bishop) and he giveth the reason in another place. *Quia ſi vnus Patriarcha vniverſaliſ dicitur, Patriarchatum nomen ceteris derogatur*, for if one be called vniversal Patriarch, the name of Patriarch is taken from the rest) so, then, is ordination of all Churchmen flowing in a sort frō the Pope, to be vnderstood: not, that either hee was the personall minister of all, or that hee had sole power of ordination: but, because he was acknowledged first in that power: and, for that, in the outward order, policy, and forme of church government, al did acknowledge their subiection to him. Now, for that ordination is graunted to flow from him in this sort, therefore, vpon the conviction of him to be a Wolfe & Thiefe; shal al ordination in the church, particularly, properly, and personallie ministred by whatsoever other Bishops, be vnlawfull? Or, that he (convinced to be a Thiefe and Traitour) necessarily involve al other pastours of the church in the same guiltines with him, because their ordinatiō hath, in a sort, flowed from him? This were indeed, to admit that, which even a Bishop of Rome counted an execrable absurdity, *quod vniverſa Ecclesia corruiſt vbi ille vniverſus cadit*. your man might have learned from his owne Bellarmine (by force of truth driven thereto at last) that, though the Pope should become an heretike, yet should not the church therefore fail, or fall from truth.

truth. We wil never yeeld him this; that at any time in the church, vniversally all and singularly each pastour, or ordainers of pastours were Wolves and Thieves, albeit wee affirme that he from whom al ordinatiō, *in a sort*, did flow, was, long agoe, a Wolfe and Thiefe. Now, then, I having, in the special and definitiō of our callings flowing from the Bishop of Rome, put this restrict case, that they flowed from him *in a sort*: hee should greatly wrong me & sophistically also reason, who would make this all one thing, as if I had granted them to have flowed from him particularly, as the proper & personal minister thereof: or, from the Wolvish & Thievish condition of him frō whom they but flowed *in a sort*, would conclude of all and everie particular, proper, and personal ordainers: or if hee should reason from ordinatiō, as it floweth *in a sort*, to ordination properly and personally proceeding. My remarker might indeed have made me remarkeably forgetfull of my selfe & truth both, if in my answer to their first obiection (sect. 5.) not admitting them therfore, any iust claime in the title of the true church, for that we, forsooth, could have no ordinary vocation but with & amongst thē (who, howsoever they were in the church & even bore sway and obtained *in tota communiter*, yet were but a part in the church, and no true part of it: in that, alwayes, within the church also were true both pastours and professours) if now (I say) I should againe confesse that all our pastours ordination had flowed properly and personally from the detestable head of all that mischief. Which were not onely a manifest lie but an absurde impossibilitie also. If any heere, would oppone, that this my distinction is vaine, and, that it freeth vs nothing more to have had our ordination but *in a sort* from the Bishop of Rome, and properlie and personally from others, then if we graunted the having it of him even particularly, properly, & personally: because all others particular and personal ordainers whatsoever, were not onely in outward order of Church government subiect to the Pope of Rome: but also agreed all in one and the same faith and

and doctrine with him, approving both his opinion and power: and, moreover, had, all of them, or their ordainers or the ordainers of their ordainers, &c. their ordination even properly and personally of the Bishop of Rome. In which respects, neither could the personall ordainers bee free of any imputation laid by vs against the Bishop of Rome, neither yet ordination from them be any better to the ordained by them, then if it had properly and personally proceeded from him, as the particular Minister thereof. I answer that in this allegation, is a manifold sophistication. First, as I have already shewed, from common subiection in the obtaining state of Church policie, to conclude Vnitie in opinion and all points of faith: and, from the overruling Pope, or Metropolitan his corruption and guiltines, to conclude the same of al, who by the course of the time, and prevailing lawes of Church government are, ordinarilie subiect to him, it is, even in common experience, ridiculous. and, albeit of all, in common, it might, perhaps, be said, yet never of vniversally each one: as, in my treatise, I have shewed at length, &, in my commentarie on the Revelation, more plainly. Secondly, he should thus conclude from toleration to approbation, most falsly. For many did tolerate the evils and vsurpation which they never approved but even detested and lamented: as did the Church in *Pergamus*, dwelling even where Satan his throne was: and the Church of *Thyatira*, where *Iezabel* vnder proud pretence of propheticall authoritie, impudently domined. Against which Churches, howsoever the Lord had some thing, for that their weaknes: yet, were they, no the lesse his true Churches: and, as taxed for toleration of the obtaining & proudly borne out evill amongst them: so on the other part even praised for keeping the name of God, and for increase of workes, even there, where Satan his throne was, and Fornication and Idolatric craftilie and proudly set forward: which, yet, and the (first) subtile, and (next) proud and cruell vsurpation of the committers, teachers, and imposers thereof, they

they had not the either knowledge or courage to challenge, directly, in the tyme. And, in these two Churches, the holy Ghost, in a depth of wisdom, and purposely, setteth downe the type of the cōdition of his true church first and last in the mids of Antichrist his vsurpation, & all the tyme within his compas. Thirdly, in alledging that al having place & power of ordination, or then their ordainers, or, at least, the ordainers of their ordainers; &c. have received ordination even personally and particularly from the Bishop of Rome: belydes that, for many ages after Christ no such vsurpatio was knowen or had place in the Church: & that even after the first proud acclayming thereof many churches stood long out & refused the yoke: in reasoning even from the state of the prevailing tyrāny since the time it tooke place, there is a double fallacy. First, in not distinguishing betwixt any one particular Bishop of Rome, and the Bishop of Rome in succession of seat. And, next confounding the different and much divers consideration of distinct times, and of an evill, in time, waxing, and by degrees, arrysing from not so intollerable beginnings at first, to the height, at last, of al detestable mischief and importable impiety. If any should affirme the personall and proper ordination of all ordainers, or, of their ordainers, or at least, of the ordainers of their ordainers, &c. of any one particular Bishop of Rome, hee were senseles. If, of, the seat: then the answer is easie: that none shall ever be able to shew it so possibly personall, in that sort, throw all the visible Church: but, that, in a succession of many Bishops, and these (singularly) almost all, of short aboade, and litle painfull in the personal actions of their calling, &c, in the progres (as I have said) of a waxing evil: we may easely and clearely evince not onely a probable but even a plaine possibility of preserving and reducing vpward lawfull ordination in the Church (at least in freedome from all personall contagion of that pestilent seat) to some more tolerable times & a lesse corrupted state of a church.

Thus have I cleared the speciall and definitiōn
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of our outward ordinarie callings flowing from the Bishop of Rome, and restrict case thereof. Which position, as it was the conclusion of my syllogisme, and al that I either affirmed or tooke to proove of them: so will I never grant the Bishop of Rome any furder interest in them. And, thus, the flowing of our vocation *in a sort* from him (even confessed to be and to have then bene the very Antichrist) derogateth so little either to the dignity or lawfulness of the: as, though it were granted that not only not from him, but even from no Wolfe or Thiefe any proper or personall ordination might be lawfully receaved, yet our ordination, and flowing, *in a sort*, from the Bishop of Rome (the Antichrist) may bee well sustained to bee lawfull. Neither am I thus precise in the special case of our ordination, because I think my selfe so straited (in granting even personall and particularly ministred ordination by a Wolfe and Thiefe, in some case to bee lawfull) as that therefore I would narrowly seeke out this evasion: but, because it were foolish prevarication to staine the honour of our vocation more then is necessarie, by yeelding any furder place therein to Antichrist his contagion, then the nature of the case and truth of story enforceth: for, as in the Church, alwayes, even in most miserable tymes, have bene some (albeit few) lawfull and true pastours, so, consequently, alwayes, some remnant also of lawfull ordination. And, I pray you, with or amongst whom could it possibly remaine; but these, who were, first, the Candellstikes and Olives (ministers of light and grace) while no possibilitie appeared of any: and, for applying the right rodde of examination whereby Citie and Court were found to bee cast out, were next cruellie murdered: and yet Thirdly, in vigour standing vp against Antichrist, were at last separated so from his contagion, as thencefoorth Babylon falleth, and they beare away the name of heaven, the true church? Now then, howsoever, in the special case of our ordinarie vocations, and *in fact*, (as Iuristes speak) I willyeeld no more then my position thereof beareth:

yet,

yet, in *juu*, I have not forgotten what my generall and indefinit position speaketh: neither mynde I so to slyde from it. But, as I brought it for my argument, whereby as from the more to the lesse, to inferre my speciall position: so will I, now, come close to your man his handes and although no necessitie of maintayning our callings cōstraine me thereto; yet, for cutting from him of all matter of cavillation, even graunt this also to be my position.

That from a Wolfe and Thiefe (such as my proposition propoerteth) lawfull Ordination may bee even properlie and personallie taken as from the parricular minister thereof. And, (to bee yet more indulgent to my Remarker then hee, perhaps, expecteth) that, in that case, it might even so have beene taken from the Bishop of Rome also. Whereupon, if my Remarker marketh mee as holding that Ordination may bee lawfullie ministred by, or taken from a Wolfe or a Thiefe, absolutelie, hee hath taken his markes by the Moone, or then by his owne imaginations: whereto my wordes will never affoorde him any ground. For, besides all that, which the tenour of my Discourse, on that parte, did clearlie expose to anie not wilfullie wincking even over against his [REMARK] was put the restriction of a Wolfe, *Retayning ordinarie place and power of Ordination*. If there he had thought, that these two can not consist: to bee a Wolfe and a Thiefe, and yet to retayne place and power of ordination; from which, even thereby, hee doeth fall: yet, he might have remembered to distinguish betwixt a Thiefe without, and a Thiefe within. And againe, of inward Theeves, betwixt a Thiefe detected, notore, noted, and proclaimed to be a Thiefe, and a Thiefe still covered vnder false pretences, and, so, retayning with all in common the reputation, if not of a true, or faithfull, yet of a lawfull Pastour. Hee should not separate my position from the restrict case thereof. For, as calling is double, outwarde, and inwarde, and, a man may have the inwarde calling (by a convenient measure of gifte, and a Divine motion to consecrate

it to the giver) who hath not yet gotten outward ordination : and, againe, one may have outward lawfull calling, who, inwardly, hath none, but, by the contrarie, is even a Thiefe in his heart : so may an ordinary Pastour, being, or becoming a Traytour and Wolfe, fall, so from all inward vocation, and, yet, retaine, still, outward place & power of ordination, because, albeit a Traitour & Thiefe, his treason notwithstanding, is not yet detected: whither through his owne craftie cariage & deceitful pretences, still, of a lawfull Pastour: or, through the simplicities of these, who, receaving ordination of him, are not skilled to discern his treason, albeit even then deeply and perrily practised. Who, if they knewe it, and yet, would receave ordination of him : as they could not but, in that case, be Traitours also, and have no ordination at all : so, comming, in singlenes, to him, as to a lawfull Minister, and so accounted of all, in common, through the pretence of his Lord his ensigne and service : they may (that way) receave from him a lawfull ordination. the hidde or vnperceaved defect of the ordainer no more derogating to the lawfulness of the ordination, then doeth the open and seene wickednes of a hyreling Minister impede the efficacie either of ordination or the Sacraments ministred by him, in the faithfull receaver. And, if the equitie of this be so evident, alwayes, as, even in the state of a Church holding purity, al in common, and, where, in that respect, the ordination of but one or fewe persons (who had beene thus ordained by an vnknownen, in the tyme, and, estsoones detected Wolfe) might with lesse commotion or perill to the body of the Church, be annulled : albeit some men, in detestation of heresie, would vrge it, and, even the, so, ordained, also, (for the more clearing of themselves) should assent to the receaving of newe ordination : yet, if, even in such a case and condition of a Church, no necessitie could ever enforce it vpon the conscience of any : howe much greater, yea and a divers consideration ought to be had, when the whole body of the Church, in common, being affected,

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ordination is, in common, stained through all? most part, in common, being Wolves and Thieves, albeit not, as yet, in common, reputed so. For, as *Augustin*, wisely both wayerth and adviseth, a much different course and cure is to be taken and vsed, in a common evil, which hath overgone the whole body: then when, in a well constitute body (in common) but one or few particular members are affected. And, hereof, Christ, the true both Maister and mirrour of all Wisdome, in his owne practise, gave a cleare lesson. The Scribes & Pharisees were, all, in common, Wolves and Thieves: if perverters of the true sense of the law, and corrupters of all true both word and worshipp, by mixture of their leaven: if persecuters and murderers of Prophets and of the Lord himselfe: if, who had losed the key of knowledge, and neither themselves entered nor suffred others to enter in the Kingdome of Heaven: if destroyers of soules, making their Disciples, doubly, the children of the Gehenna, may be counted Wolves and Thieves. and, yet, in consideration of their ordinary place in the Church (totally, in common, as then, affected) and, the reputation which they retained, notwithstanding, with all, in common, of lawfull Pastours: the Lord commandeth to heare and obey them, in the tyme so farre, as, sitting in Moses his chaire, they should teach accordingly. from whom, notwithstanding, as from Murtherers and destroyers, he had resolved to transferre his vineyard and house. And, is, I praye you, the baire receaving of outward ordination, from a man, of more importance, then is our totall submission to him, as to our Pastour, for the whole dispensation of grace to vs in the word and Sacraments? and, if, in such a condition of a Church, wee not only may, but even are commanded to submit our selves so, as, in the tyme (till the Lord discover them and cast them out) we may take good of them, and eschew their evil, in the whole outward ordinary dispensation of grace: may not ordination also, in such a case, be lawfull? And may it not be taken also without contagion of the ordayer

ner his treasonable wickednes? and thus my generall position also standeth true, that, even from a Wolfe or Thiefe vndetected, and, so retaining still the account of a lawfull Pastour, and outward place and power of ordination, &c. lawfull outward ordination may properly and personally flowe. If your *Elimas* hath remarked me for more then this (I having ever, ioyned the restrict case so clearly) he hath wronged himselfe more then me. for, if I had but put these wordes for all (*seeing outward ordination serveth but for outward order*) they might, with any honest hearted Reader, have freed me from all suspicion of so loured an absurditie. For, what order can be imagined there, where knowne and advoued Hæretikes retaine any place or power in the Church? Nowe, Antichrist, in divers considerations is said to be hidde or covered: and, in divers considerations, to be revealed and detected. First, albeit hee was in the world (as in the seed and first beginnings of his hatching, while the mysterie of iniquitie was covertly begunne to worke) yet he was hidde and covered while light and the truth of the Gospell so prevailed, in common, as, errorr was borne downe, and he did not aryse to any sensible height. And, accordingly, he is said to be revealed, when, through prevailing darknes of the bottomles pitte, he obtained a throne even in the Temple of God. And, even thus, againe (albeit, in a sort revealed) yet he is hidde and covered, so long, as, by his effectuall deceit and pretence of the Lambe his hornes (men not adverting the Dragon his mouth, or made yet wyse to count the number of his name) all, in common, doe still followe him, and wonder after him. and to bee revealed, againe, but that in two degrees (requiring a distinct and wyse consideration, and, which, most plainlie, in his story, are delivered by the spirit,) First, when, by the reviving light of the Gospell, men were brought to see great pollution both in manners and worshippe, and most part flowing from that execrable seat: wherevpon they were moved to detest, and even grievouslie to complaine of the obtaining evils,

evils, and corruption of that seate in speciall. And, yet, this was so, as, his great place and proud pretence of Propheticall authoritie dazeled their weake eyes, in common, from perceaving him clearly to bee, as a corrupt Bishop, so even the adversarie also and Antichrist. and, therefore, scarce daring, yet to challenge him so, or to resolve separation from him: they vrged, only, and instantly, reformation of worshippe and manners. in simplicitie (poore honest soules) yet thinking, or not altogether despairing, but, that the pard could leave his spotts, and the Thiefe and Traitour would reforme: and not yet fully resolved that Babylon could not bee cured. And in this degree, (while not only the Church in *Pergamu*, but even in *Thyatira*, albeit waxing in good workes, yet tollerath: yea even while that first of the three Angells fleeth and preacheth through the middes of heaven, Revelat. Chapter fourtheene, verse 8.) yet is hee not fully detected. But, when his impatiencie of any cure, and bloodie crueltie in murdering the Saintes (whereby the, earst, spotted Pard becommeth whollie of the Dragon his collour, and, where, firste, But the heade, nowe the whole bodie is full of the names of blasphemie) stirre men not onely to applie the rodde of examination, (whereby to trie, if, possible, so bloodie and blasphemous a bodie could bee the true Church of God) but also, that, thereby, Cittie and Courte are clearelie, founde to bee cast out, when the revived Witnesses are called vp and visiblie separated from his contagious fellowshippe: when the seconde Angell Revelat. Chapter 14. plainlie denounceth Babels fall, so, proclayming the Traitour: then was hee fullie revealed to bee a Thiefe and Wolfe. and, from that time forth, no lawefull Ordination could either bee given by him or taken from him: As, thereupon, convenientlie, the thirde Angell Revelat. Chapter 14. verse 9. warneth, and, that, sadly, that none receive his marke:

To reason, then, from Antichrist in the first degrees of the mysterie of iniquitie working towards a height, to Antichrist introned in the Temple: or, from Antichrist sitting, and, by effectuall deceit obtaining in the Temple, to Antichrist revealed: or, from the first degree of detection, to him, now, publiklie, proclaimed a Traitor, and the true church separated from his fellowship: or from ordination, flowing from him in the one case, to ordination flowing from him on the other: it is deceaving, and yet but grosse sophistication. Now, if even thus, and, in the sense, which I have cleared to bee mine, your man yet hath remarked my position to bee erroneous. And, if hee holderh that from no Wolfe or Thiefe of whatsoever qualitie or condition any lawfull ordination could ever properly & personally be taken. Then you may tel my remarker, from me, that hee hath remarked that for an error, which is so evident and stable a truth, as all, any where bearing the Beast his marke, shall never bee able to overthrow it. Though it should never so much grieve him, that thereby, his invincible argument is so vterly overthrowen, as it, shall never any more find one foot to stand on.

What your man his (REMARK) doth point at in this part of my words: [*And he who receaveth outward ordination is not sworne or tyed to the will or appetit of his ordainer, more then any minister baptizeth in his owne name, &c.*] For these wordes he draweth also, I could hardly, coniecture. To shew that the forsaking of the obedience, and deserting the fellowship of ones ordainer (tryed a Traitor) taketh not away the deserters ordination: I used this argument. That, in our ordination, wee are consecrated, not to men, but to God. And to proove this, I brought the Apostel his reason of the common condition of all Christians. Whom, as Christ hath redeemed with his owne blood, and vindicated to the liberty of the Sonnes of God, so, hath he thereby exemed them, in their spirituall state, from being servants to men. For we have but one Lord: and, we are, no more Paul his, nor Apollo his, nor Cepha his, but Christ his.

And

And accordingly, with the Apostle, I brought the use and privileged of our baptisme, the sacrament of our initiation and entrie to that libertie in Christ; in whom only we are baptized, and, to whom only we are thereby consecrated, & not to men. according to which comon and constant libertie of al Christians by baptisme, I did argue, that, so, in our ordination to any publike office in the church, we are consecrated to Christ and not to men: to be his servants, & not the servants of men. Otherwayes, our ordination should destroy the libertie of our baptisme: being baptized, first to Christ, & being ordained, next to men. and so should Christ be robbed of his inheritance, so dearly purchased, & we of our liberty also. Wherevpon, it doth clearly follow, that in deserting the minister of my ordination, (beeing found a wolfe) and, so, cleaving stil to Christ, whose I am, I do not fall away from the prerogative of my calling. For, who did separat vs, Christ or the Pope? and to whose service were we separat, Christ his or the Popes? were we baptized the children of God; to be thereafter, ordained servants of the Pope? what doth your *Elymas* remarke here? or, because I but touched the argumēt, in a word, thinking it enough in so plain a matter, to point at the place, hath therefore, a Doctor of divinitie, mistaken my meaning; whereof no sensible christian could misse the perceptiō? Or, doth this perhaps offend him; that, where in ordination, subiection was professed & sworn to the Pope: yet, I make the ordained to be no more sworn to the wil or appetit of the ordainer, than any minister baptizeth in his owne name? But, I was not comparing the rituall action or outward forme of baptisme with that of ordination. But (with the Apostle) from the liberty obtained & sealed vp to vs in baptisme, pleading the same in ordination also: the outward ministerie whereof maketh me no more servant to him who is minister thereof to me, then I was baptized in the name of the minister, but of the Lord. next, it is childish fallacie to reason from the oath of subiection given to our ordainers in the matter of outward policy & governemēt, & for keeping decēt order

in the house of God : to our spirituall seruitude and subiection of our consciences to the will and appetite of men, I let goe, that it is a fallacie also to reason from the ordinarie and subiection to him, to the minister of our ordinatiō, who is not alwayes the ordained his ordinarie. In our reformed Churches, we give our oath of subiection to our ordinaries : for, wee know that the house of God is not the house of cōfusiō, but of order : and that the spirits of Prophets, are subiect to Prophets. but, doth this mancipate either vs or our ministrie to their will or appetit ? Thirdlie, I would aske, if your mā thinketh it all one thing to swear subiection to the Pope, and to be sworne or tied to his wil and appetit ? I aske fourthly, if that oath of subiection to the Pope was essentiall to lawfull ordination, or, but accessorie : if essentiall, then for many hundreths of yeres in al the Church, almost, there was no lawfull ordination. yea, and the Pope him selfe could have no lawful ordination who can not, neither doeth swear subiection to him selfe. and, if it be not essentiall, but accessorie, then may both ordination consist without it, & the loosing of it annulleth not the substance of ordinatiō, and the man, who holdeth ordination to be a sacrament (whose common nature is to have relation to the graces of God only, sealed vp or conferred to vs therby : and to serve for notes of our profession of these dueties we owe againe immediatly to God) he should know this also, that by making any oath, in ordination, given to man, to be an essentiall part thereof, hee maketh that man to be God, and that to bee his sacrament & not the Lord his. finallie, I demand whither the oath be given, first, properlie, and principally, to the Pope : or, first, properly, and principally, to Christ ? And, whither it be given to the Pope, absolutly, or but in Christ, as to his vicar and minister ? If first, properly, and principally, to Christ, & to Christ only, absolutlie : and to the Pope but secundarily, and in Christ (as I hope none dare deny : except they would, in plain termes, avouch this Pope to be that aduersarie exalting himself as God above al that is called God,

or worshipped) the, I aske, whether finding the Pope to be not Christ his vicar, but the vicar of Satan his throne, king of locusts, and head of apostasie, & therevpon, falling from him; if I have broken any oath given in my ordination/or, if my renūcing of his obedience (found a traitour) looseth my oath first, properly, principally, and absolutly made to Christ or, if it annihilateth my cōsecration to his service only, in my ordination first & properly frō him, and only to him? whether we do iustly charge the Pope to be Antichrist or not, it is not here the question, but whether he being Antichrist by our doctrine, and wee therevpon deserting him to whose subiection we were sworne: if that annulleth our ordination.

I have bene the larger in this matter remarked by your man perceaving his chiefe endeavour bended against me there. whether he hath esteemed me, in that part, weakest: or if he hath felt himself assailed, there in the foundation of his strength: the peril of his invincible argumēt pricking him. for, except vpon the 6. 7. & 8. sections of my treatise, he neither vttereth any word, nor giveth any other signification of his meaning throw al, but that vpon the 28. section, he setteth this signe **†**. & that so sensibly as any may well perceave he was careful it should be seene, for shewing therewith my defect also signed thereby: & accordinglie I stirred my owne minde to. find out what so notable a slippe that could bee, which hee had so singularly noted. But in my dulnes could see nothing, except that there perhaps he thought some occasion might be carched to calumniat, or that there, was ministred to him some matter of mirding. Which sort of wares, these men, in dealing with vs, are accustomed to give vs in steed of solide demonstrations. My wordes to which his signe looketh, are these: *for myne owne part, as in all sobernes and cleannes of heart, by the gift of GOD I have bene carefull to know the truth. So, was I never much curious to inquire of the particular state of our first mens callings. VVhich, whether it were ordinario or extraordinarie, and that wholly or partly, in some men or in all: as it matte-*

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verth hile or nothing (in so great and extraordinary a work wrought by
 their ministrie, as is the discovery & conviction of Antichrist sitting mas-
 ked in the temple) so is the disputation thereabout but idle and childish,
 &c. If vpon my assertion here (in the case so clearly put in
 my wordes) that disputation about calling is idle & chil-
 dish: he would build vp this calummie, that, absolutlie I
 misregard all respect of calling, and count absolutlie al di-
 sputation thereabout, idle & childish: he bewrayeth what
 spirit he is of: and, both my words here, and the whole te-
 nour of my treatise wil answer for me. If he would skoffe,
 perhaps, at this: that confessing my self never to have bene
 much curious to inquire of the particuler state of our first
 mens callings, &c. I shuld yet vndertake the defence of that
 which I cōfesse I know not. he sheweth him self, forsooth,
 to be a solide & serious disputer: who out of 29. sections of
 my book hath pycked out this great point against me. But,
 doth it follow, because I was not much curious to enquire
 that therefore I do not know thē? do me never know ought,
 but which they thinke of such momēt as meriteth to be cu-
 riously inquired? because I esteemed it no material point,
 can I not therefore know it? doth it follow, that I have not
 sought to know it for other respects? Our adversaries va-
 nitie and perversenes make vs to seeke and know divers
 things: which for any fruit in them, otherways, we would
 never paine our selfs: but that for stopping their mouthes,
 and informing the simple against their deceit, we are for-
 ced, though with small delight, yet to digge in the dūghills
 of their durstie devises: so to make the stink of thē known.
 because I have never bin much curious to know the par-
 ticular state of our first mens callings; can I not therefore,
 possibly, know the cōmon case? or, can no man be able to
 defend our first mens callings, in cōmon, but he who hath
 curiously inquired, by whom, where, and in what particu-
 lar forme every one singularly was ordained? it becōmeth
 one professing Divinitie, conscientiously and gravely to
 confesse for edification, & not, for seducing simple soules,
 either sophistically, to disput, or childishly, to dally, to his
 owne disgrace. What is this to the matter in hand, that,

for,

forsooth, I am ignorant of our first mens callings? Or what advantage hath he even in the confession of my ignorance? If, how little soever my care or curiositie hath ben to know that matter: yet, in this my careles ignorance, I have said so much for our callings: as (howsoever they would appeare to vilipend it) may make them not only carefull and curious, but even perplexedly anxious also for their owne credit: who alwayes, & everie where, vantly & vainly gloried, that we were all mad dumbe in the matter of our callings. And albeit I know, that, according to their manner, they will make no end of boasting and altercation: (wherein, I mind not, by the grace of God, to be so badly busied, as to keep a part with them) yet I may boldly as-firme: barke, at it as they please, that yet they shall never be able to bring downe on, by sound and solide reason to shake any one ground laid down in that treatise. Wherein I have shewed the bow of our callings so doubly & strong stringed with two stringes: as either of which they shall never be able to cut with all their cunning.

I could have, perhaps, coniectured (as I know somewhat the manner and meaninges of these men) what furder hee would particularly have said by his other draughts which he hath drawn frequently and only on the 7. & 8. sections. but having cleared the maine point, I will not dally impertinently with him; or struggle with mine own shadow. as even of this, I have here done, he may perhaps say: and you, even therefore, esteeme it true. but, I am sure, I have either mett with his minde, or then hee shall not bee able to render any other such reason of his challenge, which shall not bee found as little, or lesse to his credit. And when ever his dumb draughts are made speaking lines, vpon the little I have lookt in them, I dare give my worde, that they shall bewray weaknes of sense, defect of sinceritie, or fraudulent shifting of the questio. Now, as my treatise was written, but for information of modest minds and neither for any who will not be cured, neither yet to moove or to maintain tangling with any (an exercise both fruitles & evill becoming Christians) so, now, for ought